

A treatise of the cohabitacyon of the
faithfull with the vnfaithfull
Whereunto is added. A sermon
made of the confessing of Christe
and his gospell, and of the denyinge
of the same.

Author: Vermigli, Pietro Martire,
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In this furst treatise
theys thinges ar
contayned.

Whether the dwellinge
toge ther and familiar
conuersacion of the
godly withe the godles /
the faithfull withe the
faythles / the professor
of Christes gospell withe
the papiste be lawfull or
no.

A Sermon of the true
confessinge of Christe /
and the truithe of the
gospell: and of the foule
denyinge of the same /
made in the
conuocation of the
clergie at Zurich the 28.
daye of Ianuarie in the
yeare of the lorde 1555.

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A Treatise of the [\[Page\]](#) [\[Page\]](#)
Cohabitacyon of the faithfull with the
vnfaithfull. Wherunto is added. A
Sermon made of the confessing of Christe
and his gospell / and of the denyinge of
the same.

Anno M. D. LV.

Apocal. 18. Come awaye from her my
poeple / that ye be not partakers of her
synnes / that ye receyue not of her
plagues.

In this furst treatise theys thinges [\[Page\]](#)
ar contayned.

- 1 The question of Cohabitacion.
- 2 Christiaⁿs maye not be present at popishe
masses and supersticions.
- 3 The masse is a prophanacioⁿ of the lordes
supper
- 4 The dutie of princes is to mayntain pure
Religioⁿ amonge ther subiectes / and what
inferior Rulars must do when they be coⁿ
maunded contra rie by their superiors.
- 5 A confutacion of the reasons which ar made to
proue the Cohabitacion lawfull.
- 6 How the lues ar to be handeled of christians.
- 7 The papistes ar heretikes.

Whether the dwellinge toge ther [\[Page 2\]](#)
and familiar conuersacion of the godly
withe the godles / the faithfull withe the
faythles / the professor of Christes
gospell withe the papiste be
lawfull or no.

THe reasons bi whiche many do persuade them
selues / and others also / that yt ys lawfull /
for the faythfull to haue famylyar
conuersation / and to dwell together
withe the vnfaithfull, are theise.

*Reasons
prouing
that it is
lawfull.*

- 1 Christe Iesus dyd go vnto the
feastes and dyners of publicans
and synners / and was there ac companied and
famyliarlie conuersaunte with them. In lyke
maner beinge bydden of the phariseis to
dyners / he went.

- 2 Also S. Paule dothe byd / that the faythful whi
[...]he is ioyned in mariage withe the
vnbeleuer shol [...]e not be separated
/ yf the vnbeleuer will dwell wi [...]he
the faythfull.

*1. Cor.
7.*

- 3 Againe he teacheth / if any of them whiche
beleue [...]e not byd you to a feaste
/ and if ye will go / what [...]oeuer ys
sett before you / that eate / rc. In an
other [...]lace he likewise sayethe: I
wrote vnto you in an epi [...]le / that
ye sholde not co[m]panie withe
fornicatours. And I meant not at all of
the fornicatours of this [\[Page\]](#)
worlde / or of the couetous / or of extorsioners /
or of the Idolatrors / for then muste ye needes
haue go[n]e owt of the worlde. But nowe I
haue written unto you / that ye companie not
together. If any that is called a brother / be a
fornicatour / or couetous / or a worshipper
of Images / or a rayler / or a drunkard / or an
extorsioner / with him that ys su[n]de / see
that ye eate not.

*1: Cor.
10.*

*1. Cor.
5.*

- 4 Abraham beinge called to go owt of Chaldee / ys commaunded to trauayle in those countries / in whiche the people were altogether vngodlye and wicked Idolatrouers / that ys / in the lande of Canaan / and in Egypte. *Genes. 12.*
- 5 Lot refused to continewe in the housholde / and familiar companie of Abraham / and did chose to dwell amonge the Sodomytes. *Genes. 13.*
- 6 Naaman the Sirian / after that he was healed of his leprosie / dyd returne to his Idolatrous na^{ti}on. *4. Reg. 5.*
- 7 Christ our Sauior dyd not reteyne with him all those whom he dyd heale / but commaunded some of the^m to returne vnto their own famyliars / coun^{ti}ymel^m / and kinsfolkes (which yet were wicked / and infidels) among whom they sholde publishe and declare / what the lorde hade done for them. *Marc. 5.*
- 8 The Iues both by the ciuile a^l^m and canon lawes ar not only permitted to lyue among the christians / but also to haue their synagoges: and tribute is ta^kⁿ of them.
- 9 Some heretiques haue libertie giuen them by ciuile lawes / to dwell amonge the [\[Page 3\]](#) faithfull: for the lawes do not apoynte them all to be punished by deathe. We reade that the Nouatians hade their Churches and congregations / permitted in Con^{sta}ⁿtinople / in the tyme of Col^{la}stantine the greate / a^l^m Theodosius / whiche were moste godlie Empe^{ro}^{rs}.

These are the reasons by whiche many do per^{su}^ade them selues and others / thatyt ys lawfull for the godlie and faythful / to dwell together and to haue familiar conuersation withe the wicked and vnfaythfull /

To proue that their persuasions are false and vntrulie gathered of thes places / I muste

propo^unde certayn diuisions: whiche
beinge done / I shall put forthe certayne
propositions or sentences In the prouinge
of which to be true / ye shall playn lye
perceyue howe these places alledged /
are abu^sed of them to maynteyne their falfe
opinion.

The
dis^position
of the
Tretise.

Firste / I muste deuide betwene the estates and
sortes of men: Some sortes of men / are
Magistra tes and rulers: some other be
subiectes and of the comen sorte of
people.

The furst
Diui
[...]ion

The second diuision shalbe of cohabitation
or dwelling together / of which one kinde
ys free / that ys / where men be not
compelled to col^lmunica te withe wicked
superstitions / vngodly rites and Idolatries.

The seco^l
„d
Diuision

An other kinde of cohabitation / or dwellinge
to^gether there is which ys not free / and that ys
whe remen are compelled to communicate [Page]
withe wi^{ck}ed supersticions / to be presente at
Idolatries / and so to defyle them selues.

The thirde diuisio^l„ shalbe of the godlie and faith full
men them selues / whiche are thus
familiarlie conuersaunte withe the
vnbeleuers. Either they are learned
stronge and able to confesse the
doctriⁿe of truithe in religion / and to reprove and
col^l„um^uate the false: orels they ar vnlearned /
weake / and vⁿable to stande in the confession of
the truithe / and reprove of vntruthe.

The thred
diuision.

These three diuisions shall suffice. Nowe will I put
forthe certeyne sentencis and propositions. The firste
sentence and proposition / shalbe of those which in
estate and condicyon are priuate me^l„ and subiectes:
Of that cohabitatio^l„ and dwellinge whi che ys free.
And of those men which are learned a^l„d stronge: of
all wich I make this proposition.

Priuate men and subiectes / which ar learned and
stronge / dwellinge in that place where they be free
and not compelled to communicate withe

The fvrst

wic ked supersticions / they maye be
famyliarlie conuer saunte / dwell a l d liue
together with the vnbeleuers This maye
they do / but yet vnder certeyn co l ditiol s / and
obseruinge certeyn rules.

proposi t i o n .

Of which the firste ys this / that they do teache thos
vnbeleuers with whom they do liue and are
familiarlie conuersaunte / and do instructe
them in the truithe / trulye teachinge
them and earnestlie callinge them / vnto
the knowledge of the truithe / [Page 4]
and faythe in Christe. And this they muste
not lea u e of to do so longe as they be dwellinge
and fami liar with them. To the end also that they
maye do this the better / yt ys not vnlawfull / but
moste con u e n i e n t for them to shewe them selues
frendlie / ge l , till / and louinge unto the vnbeleauers
withe whol , they are familiarlie conuersaunte / and
dwellinge / So that theise maye perceyue that the
faythfull do loue the l , : els ys yt to be feared that
they shall do no good withe them. for that doctrine
ys moste redy u e receyued of the hearer / which
co l , meth from him / of whom the hearer ys
persuaded / that he ys hys frende / and that he
louithe hym indeede.

1 Rules
to
bekept.

The second thinge that the faythfull must take heede
of / a l d Rule which they must obserue ys this: That
they do lyue an holy lyfe / and that
amonge the vnbeleauers their
conuersacion be so godly / graue /
comely / and agreing with their profession / that in
no wise they do gyue any offence through the
wickednes of their lyfel: for yf by their lyfe the
vnfaythfull shuld be offendid / then shuld their my
nistery be vnprofitable to the vnbeleuers / for that by
their euell doings they shuld ouerthrowe what soeuer
they labored to builde vpp in wordes.

2

The thred thinge that theise men must take
hee u e of / and Rule which they must
obserue is. That they do not communicate
/ with the vnfaythfull in their supersticio l
s a l d jdolatrics / nor iet do so mutch as outwardly
to seame to allowe them. Thys ys not to be doone in
only wise / no not in hope therby to wyne [Page]

3

the vnbeleauer from hys supersticion / and Idolatrie:
For this Rule of the holy ghoste doth euer
remain certain / Euell things ar not to be *Ro. 3*
doone / that goode maye comme therof.
This vnchangeable rule must not be broken.

The fourth and last thing that theise men must take
heede of / and Rule which they must
obserue is this. That they haue not ther *4*
familiar conuersaciō, with the vnbeleuers
for their own cause / as for their pleasure and
recreacion / or for their gayn and profite / but only in
respect of wynnynge them to the gospell of christe.
Neither ys this conuersacion and companie /
continually to be hadd and kept with the vngodly
and vnbeleuers / but so long as ther is goode hope
of wyninge / and conuerting the, to the, gospell of
christe. For yf the vnbeleuers shall shew themselues
so obstinate in their euell / that they gyue iuste
cause to despaire of ther amen dement / then ar
they vtterly to be forsaken / and no conuersacion or
colpanie is to be hadd with them / farther the, the
necessitie of lyfe enforcith either par tie. As yff the
vnbeleuers shuld be in such extreame necessitie /
that they could not be releued but at the hand of
the faythfull: or yf theise shuld be in that necessitie /
that they could not otherwise obtaine thinges
necessarie but of the vnfaithfull. Althowgh in byinge
and selling thinges necessarie for the lyfe / as
garmentes / victuals / and such like: Agayn in such
thinges as cyuile estates / and condicions do require
/ as of princes and Rulars to demaunde [\[Page 5\]](#)
lawfull defence / and to obey them in thinges
lawfull: to fathers / married folke / masters / al, and
such lyke / to do thos duties which ar appointed in
godds worde. In theise thinges to vse the
vnbeleuers / or to minister vnto them / ys not
vnlawfull.

Thus and in thys manier / yt ys lawfull for a priuate
ma, / which is lerned / al, and constable in godds true
the / being in that place wher no man ys compelled
to be partaker of wicked supersticions / to dwell
together / and vse familiar conuersacion with the
vnbeleuers and vnfaithfull / as theise named Rules
and condicions / do appoint and suffer. And so haue
ye this proposiciō, declared and opened / The same

ys col^l,firmed / by the example of Christ our Sa
 uiour. He dyd resorte to the dyners / and feastes /
 where scribes and pharisees / publicanes and
 syn^{ne}ners were / to thys ende onlie / euen to
 teache them and to winne them vnto the Gospell. So
 saieth hierom. The lorde dyd go vnto the feastes of
 syn^{ne}ners that he mighte haue occasion
 to teache them and that he mighte gyue
 spirituall meates to them which dyd
 bydde hym: and after speaking how
 christe went ofte to feastes / Theare ys
 (saithe he) no other thinge reported / but what he
 dyd / and what he taughte there. That bothe the
 humblenes of the [...]orde in goinge to synners / and
 the power of hys doctrine in conuertinge the
 penitents / mighte be declared.

*Hiero in
 Matt.
 cap. 9.*

After the same maner / the prophetes in the olde
 [...]yme were conuersaunte with the Idolatrous peo
 ple. So were the Apostles famyliallie [Page]
 conuersaun te with the vnbeleuing Iues / and went
 also emol^l, gest other vnbeleuing nations and men.
 S. Pau^l when he came to Athens /
 dyd not thinke skorne so famyliallie to
 behaue him selfe that he went in to the
 temples of their Idolls / and verye curiou^s
 searched the corners of the same / he dyd viewe
 their altars / the titles and inscriptions of ther
 al^lars / so that he founde owte that title / *Ignoto
 Deo* which was an altar dedicated vnto the vnknownen
 God / wherof he dyd take occacion to make that
 sa^uthe hys sermon in which he preached Christe
 vnto them euen as yt were owt of their own bokes.

Act. 17.

And thus / I thinke / that this our proposition /
 (which of yt owne selfe ys plaine and eudent ynou
 ghe) ys sufficientlie proued. Namelie thys / that a
 priuate man / learned / and constaunte in the
 trui^ethe / beinge in that place where no man ys
 compel led to communicate with wicked supersticions
 / maye be familiarlie conuersante with the
 vnbele^uers / so longe as in hys conuersation he
 doth ob^{se}rue and kepe / the conditions before
 mencioned. Here I thinke good to adde /
 as yt were by the waye of admonicion /
 that kepinge these rules and conditions /

*Col^l
 „uersa^uon
 vuith*

yt ys lawfull for the godlie to be
 conuersaunte with them which be
 excommunicate / euen to call them in to
 the waye of godlynes / and not to
 communicate with them in any euill or
 synne. Nowe will I put forthe an other
 proposition or sentence / whiche shalbe of
 those persons whych be of a [Page 6]
 priuate estate and are subiectes / of that
 cohabitacion which ys fre wher no man
 ys compellid to communicate with wicked
 supersticions / alld of suche men as be vnlearned in
 the knowledge of gods truithe / weake in faythe /
 and therfor vnable to make a christian confession
 of truithe. Thys collection agreeth with that which I
 gathered before / of which I made my former
 proposition / sayinge that wheras there / with the
 priuate estate and free dwellinge / I coupled men
 that were lear ned and stronge to
 confesse the truithe / heare I do adde in
 the place of them / men vnlearned /
 vnable / and to weake to confesse the
 truithe. But herin thin cke not that I do
 alowe suche ignoraunce and unablennes in
 men. Suche ignoraunce in men is sharply to be
 reprov'd / for ther is none so uerily an idiot / so
 simple and vnlearned amonge Christianes / but he ys
 bounde in conscience to be able to rendre an
 accompte of hys faythe / alld also to be somewhat
 able to teache and instructe others / yea and to saye
 somewhat for the truthe / in all the principall
 poynts of the christian faythe / which he maye
 do yf he be but meanlie instructed in the
 Catechisme. But bicause / partlie throughe the
 peruersnes of the ministers which do not their
 office to instructe men / partlie throughe the
 negligence of men which do not their dutie in
 seekinge to be instructed / suche ignoraunce there
 is / I admytt therefore into this my collection those
 ignoraunte / vnable / and weake men. And so I make
 this proposition. Those men which are of a [Page]
 priuate estate and condition / dwellinge or beinge
 in a place where they be not compell'd to
 communicate with wicked supersticions. And are
 themselues vnlearned and vnable to confesse alld
 defende the truithe / maye not vse famylar

men
 excommunicate.

The second
 proposition.

Ignorance in
 men is
 intollerable.

conuersation with the vnbeleuers.

These men ar not in that condition that the lear ned
 be / of whom I dyd speake before / for they
 can not teache the vnbeleuers / yea they be not
 able to defende the gospell of christe from the
 blasphemie of the vnbeleuers / neither can they
 deliuer them sel ues fro^l, suche false snares as the
 vnbeleuers shall laye for the^l,: Wherfor they must
 not haue familiar conuersacio^l, with them / through
 which they shall thus throwe themselues into perill /
 and ieoperdie: Except that they can assure
 themselues of such stre^l,ghth / that they shall not
 yealde vnto the wicke^l,nes of the vnbeleuers.
 Otherwise / if they shall happen to dwell together in
 one place with the vn faithfull: Lett the^l, take goode
 heede that they do ly ue an holy lyfe amonge the^l,:
 And for the rest / let the^l, so far as the necessitie of
 lyfe / and ciuile businesses and affaires shall suffer
 them / vtterly abstayn fro^l, the companie of the
 vnbeleuers.

But heere risith a question: Whether that such a
 weake and vnlearned man / maye learn
 any of the liberall artes / or philosophie /
 of such a master as is an vnbeleauer.

A ques
 [...]
 An.

Vnto which I answer: that forbicause to
 lern such artes of an vnfaithfull master is not of such
 necessitie as can not be auoided / therfor [Page 7]
 the man that ys weake in faithe must not lern them
 of hym. Yt is a very daungerus thinge / to vse them
 which ar vnbeleauers as Masters and teachers: for
 often tymes in the myndes of the hearers ther arisith
 a gret admiracion and estimacio^l, of the teacher /
 and it maye easilye com to pas at the le^l,ghthe /
 that they shall thincke and Iudge that theise
 teachers ar not deceyued in Religion / bicause they
 be of an exacte and perfect knowledge in these
 liberall sciences / a^l,d philosophie. This (I saye) may
 happel^l, of it that men ar wont to attribute mutch
 vnto their tea^l,chers. Yea that it may be so / I will
 proue by the co^l, trarie. Origen by teaching the
 Mathematicalls / and such sciences / did bring many
 me^l, to the know ledge of christe. For furst he dyd
 begyn to reade a^l,mong them such sciences with
 which they wer de lighted / In which he being expert

/ dyd shew vnto his hearers suche connyng / that
 he dyd forthe^{with} gett amonge them great
 estimacion / and so the more easili drawe them vnto
 the doctrine of christe. Augustine likewise cam to
 Millaine / to heere Ambrose / bicause he was counted
 an ex cellent Rhetorician. And so whilst he desiru sly
 herd hym / at the length by hearinge he was
 tour^{ned}ed from the sect of the Manichees / vnto the
 true catholiques. As therfor by lerning of these scie^l
 „ces of godly teachers / the vnbeleauers haue beene
 con uerted vnto the faithe of christe / euen so / yea
 mutch more easilie it maye col^l„me to pas / that they
 which ar wea [...]e and vnlearned / may [\[Page\]](#)
 vnder vnbeleauinge masters / be drawn from christe
 to vngodlynes. Wherfor seing that this can not be
 doone without great perill and daunger / that such a
 weakling shuld vse an vnfaithfull Master / I thincke
 that he shuld abstayn alltogether from suche.

Sum do heere object and saye / that S. Paul to the
 Corinthians doth appoint no such Rule condi cion nor
 exception / as I haue spoken of / vnto the weake and
 vnlearned: but he playnly saith. If ony of them which
 beleaue not / do bidd you to a feaste / [...] Cor.
10.
 and yf ye will go / whatsoeuer ys sett
 before you that eate / [...].c. In which
 wordes he teachith / that it is lefte vnto

our own will as a fre thinge to go / or not to go. I
 answer / that'ye must marcke well thos wordes of
 Paule / (and yf ye will go.) He doth not
 grant vnto euery mans will thys libertie / Hovv thei
se
vvor^{des},
and if ye
vvill go,
ar to be
vnder^{stand}ed.
 and fre^{dom} / but vnto a goode and a
 right will he gyuith libertie to go. For yf a
 man wold go thether to drin cke droncken
 / glotonusly to fill the belly / or to gyue
 the tongue to filthie and vncomly talke /
 without doubt that man shuld syn / euen

for the wickednes of hys will / and for hys
 corrupt entent^a—^a and purpo^{se}. Euen so / yf a
 man dowbted hys own strength / and dyd certaynly
 perceyue that he could not profi te them that shuld
 be there / and yet wold go the^{ther} / vndowbtedly
 with a safe col^l„science and with a goode will he
 could not take that thing in ha^l„de / for he can not
 direct hys doing to the glorie of godd / as he ys col^l
 „maunded to do. Wherfor though [...]aul [\[Page 8\]](#)

expressely doth not adde that rule / yt folowith
not therfor / that yt is not to be added: yea that
[...]t ys to be added I will proue by other places of
the scripture. And to thend that we do not herin de
[...]art from Paul / the same thing / and doctrine of
will / he teachith in the. 7. chapter of the same
epistle: wher he entreating of gyuyng or not
gyuyng [...] [...] virgine to mariage saithe
/ That he doth well which [...]eapith his
virgin / alld that purposith it sure [...]y in
his harte / (addinge this condicio) hauing no
[...]eade / but hathe poure ouer his own will: For if
he [...]huld do it otherwise then his daughter either
wol [...]e / or then her necessitie required / then
shuld he nei [...]her will / nor do well. Thus to do a
goode worcke / [...]r to make an acte prefect / yt
sufficith not to take [...]eede that it be not euell of
nature / or repugnant [...]nto gods worde / but vnto
this ys also required / [...]hat we do go about the
same with an vpright and [...]erfect mynde and will.
S. Paul / therfor / doth not [...]mply permitt this
going / but with certayn circumstances. Which ar
/ to go with a goode will to [...]nstruct the
vnfaithfull: Agayn to go with an assured purpose
/ not to be, alld taste of such streghthe / that he
shall not be ouerthrowne. And thus this proposicion
remaynith true / that the man whiche [...]s weake al
ld vnlearned / must separate himsel [...] fro the
company and famyliar conuersacion of the
vnbeleauers / so mutch as cyuile and naturall
businesses and affaires will suffer / and as the
necessitie of lyfe shall require (as I saide
before). Lykewise all houshold duties and [Page]
offices appointed in gods worde must be obserued /
els shall he offend / for as Paule saithe: He that
prouidith not for hys / and especially for
them of hys own how shold / the same
hath denied the faithe / and ys wors then
an Infidel. And to proue farther / that
this vnlearned and weake man must abstayn from
the familiar companie of the vnbeleauers / yea
thoughe they be most deere vnto hym / that Rule
doth serue / which Christe our Sauour
gyuith sayinge. If thy hande or fote
offend the / and hinder the / cut yt of /
and cast yt from the / [...]c. If thyn eye

1. Cor. 7.

1. Timo.
5.

Matt. 5.
18.

offend the / plucke yt out / and caste yt from the.
 We ar not commaundēd in this place / to cut of
 the outward membres of our bodie / as Origen (yf it
 be true that sum do re port of hyme) dyd vntruly
 thincke / but as the sownd interpretours do write /
 thos frends and thinges / which ar most nighe and
 deere vnto vs / Theise ar they which must be cut of
 plucked out / and cast away from our familiaritie
 and compaⁿie / when they do plucke / aⁿd
 separate vs / from the true waye of saluacion / or be
 such a hinderaunce vnto vs as puttinge
 impedimentes and lettes in our waye / do hynder vs
 from walking in gods lawe. Chrisostom entreating
 this matier / writithe. If the membre which ys
 misioined vnto the bodie must be cut of /
 ar not then euell frends mutch mo^re to
 be cut of^a And agayn / he saith / If we
 do cut of that membre which ys rotten /
 and incurable from the bodie / for feare les yt shuld
 corrupt the other partes therof / (which we [Page 9]
 do not bicause we do neglect it / for who yet did euer
 hate his own fleshe, but to saue the rest) how mutch
 more is this to be done to them which ar euell ioyned
 vnto us^a Which yet we must not do as thoughe we
 did despise the^l, / but to prouide that our helthe and
 sal^uacioⁿ, be not brought in dau^l,ger by the^l, ^a
 after that we do see that we can not profite them at
 all. To this also belo^l,gith the lawe which christe did
 giue: That he which will not heere the
 brethern admoⁿishing him / And doth
 contemne the voice of the churche when
 it reprouith / and correctith hym: he is
 then to be esteemed and taken as an ethnicke / and a
 publicane. Which thing Paule puttith in practi^{se}
 when he biddith / that the Corinthians shuld ex
 communicat the fornicator / les that a litill leaue^l,
 shuld soure the whole lumpe of dowe. To
 the same purpose he usith the vearse of
 the poete Menan^{de}r. Euell wordes do
 corrupt goode maniers. Ther Paul teachith
 / that the true doctrine of the
 Resur^{re}ction was greatly hindered
 amonge the [...]^orinthians / which wer
 but newly turned vnto christe / bicause they dyd to
 lightly gyue eare to the vngod ly argumentes and
 reasons of philosophers / or ra ther of heretiques /

*In Ioan.
hom. 15.*

*Matth. 1
[...].*

1. Cor. 5.

*1. Cor.
15.*

which did contend and stryue aĀynst that doctrine. No man can sufficiently consider / how the bewitching of wicked tales / and [...]alkes / do shake and hurt the tender conscience aĀ, d weake faithe / of the foeble aĀ, d weake brother. Wher [...]or it is most necessari and profitable to admonis he [Page] them which ar weake / that they do abstayn / and withdrawe them selues / from the felowshipp and familiar companye / of the vnbeleauers. The phi sicians / do cowncell [...] when a contagious diseaĀe hath enfecte any nigh place / that thei which as yet ar sownd and not enfecte / shuld not colme vnĀe them that be enfecte alreadye and sicke / bicause that in the bodies of men / and the temperatures / and disposicions of the same / ther is such a commol, passion and suffering / that the infection doth easiĀy go from theĀ, that be infected / vnto the other. And though they which do not take heede and keape theĀ, selues from that infection / do not presently feale the poyson and force therof / yeat inasmutch as by lytill and litill the infection / and poyson receyued doth growe / n [...]It long after they ar sure to feale the force and strengthe of it. Seing this is so / and cich man maye worthily and godly take heede to aĀide the diseases of the bodie / mutch more diligel, t heede is to be taken of all men / that they do not froĀ, ny man or place gett vnto themselues infecting vices of the minde. Our Nature / and disposicioĀ, through our naturall and birthe syn is now so cor rupt / (as both the holy scripture doth warn vs / aĀ, d infinite examples of dayly experiel, ce do teache vs) that we neade not to dowt at all / but that we shall easily receyue the poison / and infectioĀ, of other mel, s synnes / if we do not fle farr from them: And as with no great labour they will cleaue vnto vs / so after they be ons crept and roted into vs / theĀ, hard ly and not without great payn aĀ, d labor / [Page 10] will they be thrust out agayn. Wherfor Chrisostom in the aĀore named place semith to say well. If (saithe he speaking of the vnbeleauers and wicked) we coulĀe make them better / and not hurt our selues / all thinges wer to be doone: But wheĀ, we can not pro fite them / bicause they be incurable / and such as will not be amended / and

in loel
„m. hom.
[...]6.

yet we hurt our selues / they ar vtterly to be cutt of.
 And to the end that he might the more strongly
 confirme his saying / he alledgith that sayinge of
 Paul: Put awaye the euell from among
 yowe. Which wordes of Paule ar not to be 1. Cor. 5.
 vnderstoded of the synne / for the
 grete word is in the masculyne gendre / [...] /
 and therfor he meanith by it / the wicked man. The
 same wordes I will now sumwhat bend / vse / and
 turn / vnto the profite of you that be weake / and
 thus saye vnto yowe. Put awaye your own selues
 from the euell men that ar emongst you: for seing ye
 ar but priuate men / and vnlearned / and therfor can
 not put awaye the euell from among you / yet your
 selues ye may ridd / and conuey awaye from being
 emongst the wicked / and the euell men.

Morouer it happeneth that whilest the weake and
 vnlearned do thus familiarly accompanie the
 vnbeleuers / They cal, not chose but they must
 heare many subtill reasons and see many other
 thinges which do much make against the true
 religiõ, [...] hat they do profes: Which thinges when
 they se [...]nd be not able to disproue and confute /
 They do it not: And so they rol,ne into two [Page]
 mischeifs. The furst is / That they ar as it wer
 witnesses of the blasphemie / and of the reproche
 that the vnbeleuers do to the truithe: The seco,de
 / that they maie happ to haue summe stinge left
 sticking in their conciençe / with which they
 shalbe longer / more greuously and daungerously
 tormented / the, either they thinc of or do
 feare. Let us heere therfor the wise ma, which doth
 saye. Who so touchithe pitche shalbe fy
 led ther with all / and he that is familiar Eccles.
13.
 with the proude / shall become lyke vnto
 hym: Take not a burthe, vppon the /
 aboue thy poure / neither ioyne thow thi felf to hym
 that is more honorable / and ritche then thiself.
 These words of the wiseman / do for two causes
 belong to our purpos. Furst / bicause that they do
 teache / that other mens synnes ar lyke vnto pitche /
 which doth stycke vnto the fin,ars and garments
 of them that do touche it. Agayn / that eich man
 shuld well trie and consider his own poure and
 strength. Vppo, which cownell / I do gather

two thinges. Furst / that the infirmitie and weake must not ioyn themselues in familiaritie with the wicked / for wickednes will then cleaue vnto them: Secondly that eich man must so well consider / and iustly trie his own poure and strenght / that he doth not ouermatch himself.

The church of godd in all ages hath felt by experience that much euell hath happened through this familiar companie / and felowshipp kept betwene the weake in faith and knowledge / and the vnbeleauers. In the Primitiue church [Page 11] forthwith after christes ascension / bicause the Iues which wer conuerted vnto christe did lyue a great while with thos gentils which hadd receyued the gospell / ther begon a very luishnes. For the Iues did enforce the ceremonies of Moses lawe / myngling thel, with the doctryne of the gospell / through which they did infect many congregacions of the christial, so sore / that scarsely and hardely at length could that euell be roted out: Yea that euell hath so preuailed / that euen vntill our tymes / in Spayn namely / and in sum other places also / ther be many which do not only holde still the ceremonies of Moses lawe with the professio, of christe / but they do thincke them to be necessarie vnto Saluacion. They emongst the Spaniards which be of this mynde / ar called Marrani. And vnto this daye the church of India is infected with the same vice. But let the examples of the holy scripture / I praye you / teache vs euen the same. The Israelites which wer captyues in Babilon / by the space of 70. yeaes / when they hadd libertie gyuen them furst of Cyrus / then of Darius / thos two most noble Kinges to return / they did not all forthewith return / but a great number of thel, / such namely as wer weaaker in the lorde thel, other / being delighted with the commodities al, pleasures of their houses / feildes / and traffique of merchandize / did abide still amon ge the chaldees: [...]ich men how sharpely they wer reprobued of Esdras / Nehemias / Zacharias / and other prophetes [Page] / it dothe playnly appeare in the scripture to them that liste to seake and knowe it. How the Israelites wer infected throughe that conuersacion which they hadd with the Egypcial, / it appearith playnly by this

/ that whilest they wer in the desert / when as yet the wonderfull benefites of godd wer euen before ther eyes / they did fall fro^l, the lord their dilyuerer vnto Idolatrie / and vnto that kinde of Idolatrie / which they wer acquayn^ted with all in Egipte. Ther they hadd seene howe the Egiptians worshipped an Oxe / they therfor violently trauailed with Aaro^l, when Moses was absent / that he shuld make the^l, a calf to worshipp: which *Exod. 23.* when he hadd doone / the^l, began they ioyou^{ly} to crye: Theise ar thi godds / O. Israell / which brought the out of the lande of Egypt. Agayn / when by the desert wild and barren places / they wer comme to the coastes of the Moabites / and be gan to waxe more familiar with them then beca^{me} the poeple of godd / through *Numer. 15.* that familiaritie they wer brought to this / that not only they did co^l, mitt most vile whordom with thos beastly womel^l, / but also that they sacrificed vnto their most shame^{full} Idoll / Baal peor / and suffred themselues to be coupled vnto his sacrifices. for which they suffred many miseries and calamities. Peter likewise / when he ca^l,me into that wicked court of *Math. 26.* the cheif prest and was ther conuersant emongst thos dam sels and vngodly seruantes / most miserablie did he denie a^l,d forswear his master christe our Sauⁱour: which his [\[Page 12\]](#) fault / after he departed fro^l, thence / he did bewaile with abundaunce of teares. By the se histories ye may playnly see / what happenith vn to the weake through that familiar conuersacion which they haue with the vnfaithful. Esaye the pro phet / when he did se the lorde sitting vppon his sea te of glorie / with his Angels about hym most pure ly publishing his prayse / though he semith not to thincke hymself greatlye gyltie of ony notable cry^{me} or fault / yet cryeth he out / O wo is me / [...]. I dwell amonge a poeple that hath vncleane lyp^{es}. This man of godd truly did thincke / that he hadd gotton no small corruption and infection / bi cause he hadd lyued long with an vncleane poe^{ple}.

The histories of the heathen do teache vs the sa^{me} thinge. Alexander that gret and mightie

kinge of Macedonia / who by the force of armes /
 and most notable victories / hadd subdued the
 greatest parte of the whole worlde / Euen he hymself
 was ouercomme with the maniers of the Persians.
 And vppon whom of right / as vppon a conquered
 poeple / he shuld haue laied lawes / to haue brought
 them to that seuere kinde of lyfe which the Macedo
 nians vsed / euen he as a ma^l, co^l,querred a^l,d
 ouerco^l, ^Âme of ther maniers / suffered hymself to
 be so shame fully misused / that he did take vnto
 hym their kinde of araye / their lewse delicacie /
 their pompe and pri de / and set [...]furthe hymself
 to be worshipped of the^l, as godd. And so being
 corrupted he did altogetheer fall from the [Page]
 maniers of the grecians / through which he did
 sustayn great reproche amonge the wise / and
 mutche hatred amonge his souldiours / a^l,d that not
 vnworthilie. Besids this / we must kno we / that if
 these men do without ony Rule or god^Â end
 keape such companye / and be familiarly con uersant
 with the vnbeleauers / except that in theise the fruite
 of their conuercion do quickly appeare / and of the
 other also it be by all meanes earnestly sought / both
 in the reprocuing of their vnbeleif / a^l,d in alluring
 them to the truithe / It doth happen that ther
 conuercion is hindred by such compa^Âle and
 familiaritie. For whilest the vnbeleuers do se that the
 faithfull do lyue so frendly / and familiar ly with them
 / they do iudge forthewith that their supersticion /
 and vnbeleif / is not so wicked a thin^Â / nor yet
 a thinge so to be abhorred a^l,d conde^l,ned / as it is
 reported / yea thus maye they be brought to imagin
 / that they maye be saued though they do perseuere
 / and contynue in their vnbeleif. For if it wer
 otherwise (shall they thincke) theise goode and godly
 men / wold not be thus familiar and frendly with vs.

I do omitt to speake of this / that many other of the
 brethern ther ar / which by the example of this
 conuersacion / do persuaue themselues that they
 maye do euen the self same thinge / and so do beare
 with the wicked / and do wincke at their euell /
 bi^Â cause that they haue seene other men do so
 before them And thus it commith to pas / that by the
 ex^Âple of sum men / this euell [Page 15]
 spreadith itself abroa de so that in the end / our faith

and Religion / is euell, layed forth for the wicked and
vngodly / to mocke / and contempn.

Often tymes also that thing happenith / which we
reade to haue happened in Pauls tyme / amon ge the
Corinthians / that the brethern by this
conuersacioⁿ, / ar brought to be partakers of the
wickednesses / vile custumes / and
Idolatries of the vnfaithfull: Which
familiar conuersacion / dothe not only
couple them with the vnfaithfull / but it is
a meane to make them Idolatrous: for th
auoi^{ding} of which / Paule cryeth out in the same
place: fle Idolatrie. I do likewise passeouer with
silence / that wher our weake and
vnlearned brethern / do thus ioyn
themselues in familiar conuersacion with
the vnfaithfull / it can not be but betwene
them and the vnfaithfull / sumtyme ther will
hap^{pen} comunicacion of Religion: And theⁿ,
though it happ so that through want of learninge /
our weaklinges do not slyppe and foile them selues /
Yeat bicause they can not dissolue / and answer
vn^{to} the arguments / and subtile reasons of the
ad^{versaries} aptly / ther arisith then contentius
stry^{fe}s betwen them / and not only this / but euell
spea^{kings} / reproches / and hatreds / which
thinges ar so farr from edifying / that they do
altogether hyn^{der} and lett it: furthermor in these
conflictcs it hap penith / that our weaklinges at
length ar putt to silence / so that they neither
speake to confes th^e trithe / nor to [Page]
reproue that whiche is fals: Now consider heere what
a libertie these men do lose: which christian libertie
is in free boldenes in spea^{kings} / to reproue that
which is fals / and to confes godd / and his trithe.
This libertie of free spea^{kings} and confessing / no
christen man ought so to gyue ouer / but that he in
all his talke shuld and might use it.

But in this col^l,panie of vnbeleauers / these
wea^{kings} do not / yea darre not vse it / les they
in ther sayinges / shuld be snatched vpp / aⁿd put
to shame. Yet truly no men / nor any companie of
men shuld cause a christian to caste awaye this
fredom and li^{ber}tie.

[...]er.
15.

godd hadd diuers tymes expressly forbidden them to do / commaunding that they shuld vtterly destroye the inhabitantes of that lande: This he did [\[Page\]](#) partli bi cause / that through this they shuld not be brought by the Cananites / into the daunger of Idolatrie. Now the cause being such with theise weake / and vnlearned men / of whom I now do speake / they must likewise take goode heade to obserue that ~~ru~~ / which the lorde appointed vnto the Israelites. It appearith playnly / that this commaundement of god was kept longe tyme amonge the Iues: For they did not vse any familiaritie / nor keape compaignie withe the Samaritans which did not truly worshipe the Iyuyng godd / no not in christes temple / as it appearith by the talke that he hadd with the woman at the well. Morouer as the goode fathers *Ioan. 4.* in olde tyme / did esteeme it as their singular ioye / when they might be familiarly conuersant with the godly / so how mutch they sorowed When they could not be so conuersant with the people of godd / and in godds house / Dauid is witnes: Who when he fledd from the face of Saul his persecutour / did mourn / and in the psalmes with most heauie complaintes / doth lament / that he was compelled to be conuersant amonge straungers / such as did not knowe the Iyuyng godd / and to be as it wer an exile from godd / and his people. So shuld the companie hadd with the vnfaithfull / be heauy and bitter to the faithfull.

Daniell and his thre felows / might haue lyued / vppon the Kinges table / and haue eaten *Daniel 1.* most fyne and delicate meates / but they did rather chose to lyue [\[Page 15\]](#) together with potage / and water / and vtterly to forsake thos pleasures / and delicacies / then they wold defile them selues with the meates of the vnbelieuers. Moses also / as it is writon in the epistle to the hebrues / might if he wold haue beene taken for the Sonne of Pharaos daughter / and so to haue beene in greate *Hebr. [...].* hoope of obtaynyng the kingdome of Egipte: but all this sett a parte / he did chose rather / forsaking all theise thinges / to go vnto his brethern / which wer in miserable

bonAge / seruinge and laboring in claye / and
bricke: Which thing to do / as it was a greate triall of
his faithe / so the doinge of it doth commend / and
sett furth his faithe / and shew what loue he hadd to
be conuersant with the poeple of godd. They which
do not folowe these examples / do shew how litell
they do regarde the glorie of godd / and the commu
nioⁿ, and felowship of sayntes / which they will not
gayne nor redeame with losse / no thoughe it be of
neuer so litill: And in this preferring of their own
gayne welthe and commoditie / aboue the glorie of
godd / and the felowlie communion of the godlye /
they do most wickedly. Do we (saithe Paule to the
corinthians) prouoke the lorde? Ar we
stro^l,ger then he? Theise weake brethern
/ which do not trie their own strength to
fele their weaknes so / that they might
seeke the encrease of strength in them selues / but
being weake indeede / both dare and do thus
desperatlie committ themselues vnto this fa^miliar
conuersacion with the vnfaithfull / they do [Page]
tempt godd / and do after a sort prouoke hym / as
thoughe they wolde beco^m,me stronger then he.
Many more reasons might I bringe to proue this
proposicion true. That a priuate man / being in a
place wher he is not compelled to communicate with
the supersticioⁿ,s of the vnfaithfull / and is
vn^learned vnable / and to weake to confesse the
trui^e / must not ioine in familiaritie / nor be
familiar^l dwelling and conuersant together with
the vn^lfaithfull. But bicause I do suppose that it is
suffi^ently proued by the reasons which I haue
alled^g,ed / I will now prepare myself to an other
pro^position.

1. Cor. 1
[...].

The thred proposicion shalbe / of Priuate men and
subiectes / which ar lerned and stronge / and of
them also which ar weake and vnlearned / of that
dwelling which is not fre / wher as men ar compel led
by lawes / and Tyrannye to communicate and to be
partakers with the wicked in their supersti^tions
and Idolatries: And of theise I make this proposicion
/ and sentence. Priuate men and sub
iectes be they learned or vnlearned /
stronge or wea ke / which ar dwelling and
abyding in that place wher men ar

The thred
proposi^tion.

compelled to communicate / and be partakers with the
 Idolatrors / and to be present at vnlawfull
 supersticions and Idolatries / defiling thel„selues
 with vncleane Religio„ / maye not dwell together nor
 be familiarly conuersaunt / they may not ioyn in
 societie with suche Idolatrors: I saye / that this
 cohabitacion / and familiar dwelling together is
 vnlawfull / vngodlye / and not to be kept [Page 16]
 in any wise: But in this case a faithfull man must
 either flye / or dye for the truithe / that he be not
 com pelled to defile hymself with Idolatrie. Ther is
 tru ly but one truithe / and that same must be
 holden with a pure co„science / neither must it be
 forsake„ for the pleasure of ony man. S. Paul saith
 to the Corin thians: flye ye Idolatrie. Then do men
 flye Idola„trie when either they do
 depart fro„ the place wher Idolatrie is co„ 1. Cor.
 „mitted / or when abiding still in the same 10.
 place / they do gyue their lyues and
 suffer dea the bicause they will not co„mitt Idolatrie
 nor allo„we it with ther presence. Paul therfor
 teachith by this sayinge / that in no wise the faithfull
 shuld co„me at the Idolatries of the vnfaithfull /
 but flye fro„ them: which sentence is so playn to the
 vnderston„dinge of the most symple / that it
 needith no exposi„tion at all. The lawe and the
 prophetes / the olde Te stament and the newe / ar
 full of such sentences / al„d co„maundementes /
 which do forbidd strau„ge wor„shippinge of godd
 and Idolatrie. Call to your myn de the historie of the
 Machabees / which I do not [...]ecite as
 thoughe I wold gyue to that booke ony 2. Mach.
 [...]yke autoritie with the Canonically 7.
 scriptures, but bi cause the historie is
 rehersed not only ther / but also [...]n Iosephus /
 and the examples of them ar profita„le for vs
 / therfor I do alledge them. That godly Mother hadd
 rather haue the whole fruite of her [...]odie to be
 miserablie destroyed / the„ ons to taste of
 [...]wynes fleshe.

Swynes fleshe / and Adams apple / of their [Page]
 ve„ty nature ar not so to be abhorred /
 for eiche of them is a goode creature of 1. Gen. 2.
 godd. But forsomutche as vnto them godd
 hathe ioyned his worde to forbid the tasting of them

/ therfor euen as Adam could not eate the forbidden apple / so could not they ea^{te} swynes fleashe without committing of greate synne: which rather then they wolde do / the poore babes offer themselues to the deathe / and the god^{ly} mother doth most stronglye therto encorage the^m, and most constauntly abide the same herself.

In the church of christe ther haue beene innumerable martirs / as Eusebius / and others do write / which haue most constantly abidden deathe / because they wold not depart from the Religion of christe / nor file the^m,selues with Idolatrie: They wold not put one grayne of franckinsence vppon the al^{ter}s of the Idols / nor throwe one floure / nor ons bowe the knee before them / but suffered rather deathe. They hadd this alwais before ther eyes: Feare not hym that killithe the bodie / &c. And that he spea kith of killing the bodie / is likewise to be vnderston ded of taking awaye of goodes al^l,d ritches: But he is to be feared / which after that he hath taken awaye bothe lyfe and goodes / can throwe the soule into euerlastinge fire / feare hym.

Matth.
10. Luc.
12.

S. Paule to persuaide the Corinthians that they shuld abstayn from meates offered vnto Idols / v^{er} with these reasons: Bicause they wer the Temple of godd. They wer the membres of christe / and ther^{for} they might not [Page 17] become the me^m,bres of an Idoll. Bicause they wer partakers of the lords table of which they could not be partakers and of the table of Deuels also. And the same thing that Paule said vnto the Corinthians / do I also saye vnto these our brethern of whom I do entreate.

7. Cor. 8.

Daniel his thre felows did gyue themselues / to be thrown in to the burnynge fornace / rather then they wold worshipp the kinges golden Image. But these thinges must now be applied vnto thei se our most vnhappy Daies / in whiche / wher po^{wer}ie rulith / the godly which do dwel together with the vngodlie / the professours of christes go^{sp}ell / I meane / With the papistes / ar compelled to be at ther Masses / and most vile and filthie Ido^ltries and supersticions:

Daniel. 3.

vnto them doth this proposition reach /
 and of them therfor I do playnly affirme /
 and saye this / That it is not lawfull for
 thei, to be present at the popishe Masses
 / at popishe superstitions and
 idolatries. It is to well knowne / that
 many fondlye do flatter / and indeede de
 ceive them selves / imagining that it is
 lawfull for them to be present at this
 popish pelf. Againste whom with all ther
 clokes I vse this sayinge of Paule / flye ye Idolatrie.
 But here they resiste and saye / that this sayinge
 and suche other as before I haue alledged / are to be
 vnderstanded of the sacrifices done vnto Idoles /
 and false goddes / and not of such superstitions as
 are nowe growen and vsed in papistrie / As of
 masses / and such like / for in the sacrifices [Page]
 of the gentils what so euer is done / yt is done vnto
 Idoles / But here in the masse that whiche ys done
 is done as a worshippe vnto god / for the name of
 godd is caled on: It hathe the begynnyng of Christes
 ordinance and institution, although that some
 nowghtie men abuse it: wherefore / seinge theis
 do thus differ from the other / [...] can not by these
 sentences / and like reason be forbidde, to them /
 as Idolatrie was to the Corinthians: This they
 saye. But theis men, shuld conside and wel
 vnderstande / that theris no outward worcke wiche
 is to be esteemed as a worshippe and seruice of godd
 / but onely that which is apoynted and ordeyned by
 godds worde so to be / which ordinance in the
 worde if it wanne / it is vtterlie nothinge els but
 mans inuention what so euer it be: for worshippings
 of god and goddes seruice are they not / but only
 when they haue godds worde to beare and
 warraunte them. God can not be truly worshipped
 with out faithe, for if faithe, be not in the worshippe
 that is done vnto god / that worshippinge the lorde
 dothe abhorre / as the Prophet Esaias dothe
 witnes. Incel, se is an abominable thinge vnto me /
 I maye not awaie with your newe moones. rc. I hate
 your holie dayes / rc. Thus dothe god reiect the
 seruice apointed in his worde / be cause it was done
 without faithe. If the seruice al, worshippe of God
 taughte in his worde maie be done with out faithe /
 and therfore displease god / much more these

*It is not
 lawfull
 to be
 present
 at the
 popish
 she Mas
 se and
 superstitions*

worshippinges which haue not their ordinaul^{ce} in
godd's worde ar done withe out faithe / [Page 18]
and therfor do displease godd: for faithe hathe no
place at all where goddes worde is not: now these
inuentions of men be they ne^{er} so glorious to
the eye / they be not ordeyned in godds worde /
they can not therfor be doone in fay the / they can
not please god / yea god dothe abhor [...] them /
and accompte them as an abhomination /
[...]e cause they be not so done / in
faithe I meane In faithe they be not
done / because they are not tough [...] in
godd's worde / for where ther is no worde
of god there is no faithe / and where no
faithe is / there is no worshippe of godd /
but a filthie hypocriste / and stinking
abhomination. Nowe let the papistes
she^{we} that ther masse is a worshippe
of god / taughte in his worde / which we
saie plainlie that they can not do / let them do it
therfore if they can / and when they haue done yt /
then will we saye with the^l: But vntill they haue
done it / their masse shall remaine a filthie and
stinkinge abhomination before the lorde / and suche
a thinge as the lorde dothe deteste and abhorre. If
so be that we will do honour and worshippe vnto
men / we are accustomed princi^{ally} to obserue
with what thing they are moste delighted / which
thinge after that we haue per^{ce} [...]eiued / we do it
/ and then do we thinke to haue be^{com} [...]towed our
labour wel when we haue done it: God is delighted
onlie with that seruice which he [...]athe set forthe in
his worde / wherfore he that will [...]o godd
acceptable seruice / muste do that which is worde
teachethe / and in suche wi [...]e as it te^{ach}eth /
els as the lorde by the Prophet Esaie [Page]
say^{eth} / he dothe detest and abhorre their
sacrifices. And to proue that the masse with all suche
popishe baggadge is verye Idolatrie / I
neade not to bring mani reasons / for this
one thing dothe easelie teache it. There is
no true god that wilbe wor^{sh}ipped with this
popishe seruice: for the true liuin ge god hathe in his
worde plainlie apointed the ma ner howe he wilbe
worshipped / in wich word this masse / and their
popishe pelfis not taughte / but they ar cleane

uuhat
soe^{er}
i [...] not
of
[...]aith
[...]
synne
[...]o.
14.

Isay. 1.

contrarie and repugnaunte vnto it: wherfore whel, the wicked papistes do their popish seruice vnto a god (they saye) it is plaine that they do not worshippe that true lyuinge godd / whol, the holy scripture teachith us to knowe and worship / but sum such other godd as they haue fayned in their fantesie to be their god / such a one as is deligh ted with these their seruices: But seinge that in ve^{re}de dede there is no suche true god at all / as they do Imagine / the god then who m they serue is but a newe god / fantasied and invented in their owne myndes: wherfore by righte their god maye and must be called / an horribe Idoll / their masse li^{ke}wise with all popishe seruice done vnto him / abho minable Idolatrie / And they which do such popi / she seruice vile Idolatrors. But wher as they saye that those thinges wich be done and spoken in the masse hadde their begynnynge of the ordinaun ce of Christe, and that by the wikednes of men they are corrupted: This sainge helpethe not at all / for in these thinges / it is not the begynⁿ,ynge [Page 19] that is to be consydered only / or that can make them good onlie / seinge they are swarued from the truithe / but nowe their nature / and vse is to be tried / whe^{ther} they do agree with the verie worde of god or no. what thinge hade a more pure begynynge euen by goddes commaundement, then the bra^{sen} serpent? It was erected god both willinge and commaⁿ,dinge it. It was sett forthe with miracles / for whosoeuer dyd beholde it he was deliuered from the bytinge of deathlie serpentis / But this not withstandinge when meⁿ, dyd worshippe the same serpent and offered ince^l,se vnto it / the godlie dyd so abhorre it / that Ezechias that moste holy kyn ge not regardinge at all the begynnynge of yt / dyd breake it in peces / and vtterlie destroyed the wor^{sh}ippinge of yt / Therefore it is not sufficiel^t to col^s,sider the begynnynge of a thinge / but howe the ordre and vse of yt doth agree wyth the firste institu^{ti}on and ordinaunce. This acte of Ezechias is praised in the scripture. And wolde to god that we [...]^{ade} now an Ezechias wich wold so handle the masse. f^{urthermoore} our men wolde haue this thinge to be consydered in them / that thoughe they

numer.
21.

4 Reg.
18.

go to the masse / yet they haue no mynde to decline
 [...]d departe frome god / but that they worshipp
 hym [...]her: vnto this I answer / that the Israelites
 when they dyd compell Aaron to make them a cal^{le}
 [...]e to worshippe / they hade not indede that
 mynde [...]hat they wolde fall fro^l, the true lyuynge
 god / so that they wolde no more confesse [Page]
 that he deliuered them out of Egypte / but this only
 was their myn^{de} the they wolde not reteyne that
 worship of the in^uisible god which was deliuered
 them in worde / but they wolde worshippe the true
 God vnder some signe / and visible forme and shape
 / whiche sholde represent vnto them the liuinge God
 their deliuerer: And that shape or forme they moste
 de^uised to haue / wiche they hade seene the
 Egyptians vse to represente vnto them their god:
 They vsed the forme or shape of an oxe / the very
 same forme wolde the Israelytes nowe haue: And as
 the very heathen men mighte haue sayde that they
 worshipped the one only true liuinge god the
 Author and maker of all thinges / whose maiestie
 was shewed / figured / and set forthe vnto them by
 those diuers signes / and formes / which they dyd
 worshippe: As that the signe of Minerua dyd set
 forthe his wisdom: the signe of Mars his migh^t
 and power: the signe of Iupiter his Iustice and
 goodnes: So wolde the Israelites haue their god and
 deliuerer set forthe vnto them in the shape of a Calfe
 / not that they mynded to turne away from him / or
 to denye him (as they thoughte) but becau^{se}
 they wolde worshippe him as it pleased their
 fantesie. But we muste not apoynte the manier and
 ordre of godds seruice after our mynde and
 iudgment / or as they col^l,monlye saye / after the
 goo^d intent of men: for this doinge in the
 Israelites god did not like / but for yt he punyshed
 them gre^uouslye: Nether dyd Moses [Page 20]
 alowe it / for he knewe that god wolde not so be
 worshipped. This cloke therfore must haue no place
 in this matier. but we muste see whether god will
 haue suche worshipec and seruice / whether goddes
 worde tea^{ch}ethe yt / whether it be clothed with
 the worde of truithe / which if it haue not / then dost
 thou not worship the true god with that worshippe
 which pleasethe him. Ieroboam^l, thought mutch after
 this sorte / for his mynde was not to drawe the

people awaye from the worshippe of the god lehouah
 but he feared les if they sholde
 customablie go to the temple at 3. Reg. 12.
 Hierusalem / the people wolde fall from
 his kingdom and ioyne themselues
 agayne to the house a^l,d stocke of Dauid: wherefore
 he se [...]in^h his owne profite / sayde / that it
 was not nedefull that they sholde go up vnto the
 temple / and to the Arke of the couenaunte when
 they wolde worship the true god: for the same god
 which was repre^hented vnto the^l, by the Arke of
 wodde a^l,d the tel^l,ple / mighte euen aswell be
 represented vnto them by these newe signes and
 golden calues: There is no chaunge but evel^l, of the
 forme and owtwarde sha^l,pe: for as at Hierusalem
 by the Arke / so here by the calues the liuinge god
 sholde be represented: And what make the yt matter
 what the signe be / so the worshippe be all oone:
 Therefore the same wor^hship that ells they sholde
 do at Hierusalem / they mighte more commodiusli do
 yt in bethel / and dan. So that he dothe nothyng
 ells / but esta^l,lishe this owtwarde worke [Page]
 / in wiche he wolde ha^l,ue the^l, worship the true
 god: but he hade no war^hante in godds worde
 for it / and that beinge ab sent / ther is nothyng
 in his acte remayninge but mans worcke / supersticion
 / and Idolatrie: so is it iudged. And therfor none of
 his subiectes shuld haue herckned to hym. So now /
 when Tira^l,nts / Kinges / Queenes / Bisshopps /
 and such other as ar the souldiours of Antichriste /
 the Pope I meane / do compel and constra^l,n men
 vnto such vile and vngodly supersticions as the
 popishe brood haue and do sett upp, althoughe they
 do pre^hend a goode well willing mynde vnto their
 poep^l, and countrith (as thei saye) and that all
 shal^l, be for their wealthe: And thoughe they do
 also saye / that theise thinges ar of an auncient
 begyn^l,yn ge and col^l,tynuaunce: Yet indeede they
 ar but po^l,ishe Idolatrours / and to Idolatrie do
 they trayn men. Therfor their subiectes must not
 herken vn^l, them neither obey them herin / But
 do rather as S. Paule teachith. Haue no felowshipp
 with the^l, vnfruitfull works / but rather reprove
 the^l,. He cal lith them their worckes, for
 gods worckes they cal^l, not be called / Ephes. 5.
 bicause they do differ / a^l,d swarue fro^l,

his worde: with thel, (saithe he) haue no felowshipp
What then is to be doon in that case? We must
(Paule saith) reprove them. And that so ost as
neâde shall require / to reprove them with greate
libertie and boldenes: So farr must we be from
dissemblinge with them / that we must (he saithe)
reprove them. If thou be a preacher / [Page]
preache agaâst them: If thou be noone / yet
speake against them / reprove them / and condemn
them. But our men do saye / That it wer very perillus
to do thus: for then (saye they) shall we be burned /
or hanged / we shall loose our goodes / londes / and
promocions / I heare you well. And do yowe on
the other part consider this as well / that ther is not
one of us all which hath receiued christendome vnder
such a conuenaunt and condicion / that with it he
shuld haue and holde in safetie his lyfe / his
ritâches / and dignities without persecution: But
raâther it is saide vnto us / and in this case as a
lawe layed vpon us all / that Except we do
renounce and vtterly forsake all our
thinges and take upp our crosses and *Math. 16.*
folow christe / we can not be his di sciples
/ and except we do lose our lyues we shall not saue
them.

This verily / this must we determyne with our
selâues / this must we appoint our selues vnto / to
do and abide this must we caste our acompt / To this
euery christian must be so readie and bent / that he
shuld not doubt / no not deliberate or take aduise of
this matier.

That example of Cyprian is to be sett before our
eyes: When he was brought vnto the place wher he
shuld suffer deathe / The magistrate
being very desirus indede to deliuer hym *Ciprian.*
from deathe / sayde vnto hym. Now I do
gyue the space to deliberate and aduise thi self well /
whether thou wilt thus Wretchedly dye / or [Page]
obey / and be let go free. To whol, this godly ma^l,
answered. In so holy a thinge / ther is no
deliberacion or aduise to be taken. This readiânes
must euery christian haue in this case to beare the
crosse a^l,d to followe Christe as Christes dis [...]^liple.
Trulye they whiche be not this wise mynded / but to

saue their lyues and goodes do defile them selues
 with masses / and wicked supersticions / arr
 greuously punished for it euen present lie: firste
 their owne conscience dothe miserably torment the
 „. Secondlie the light of goddes truithe which was
 opened vnto their mynde is by lytell and
 lytell put owt. Then the loue of the *a greuous*
 truithe and the hate of falshode waxeth *punishment.*
 colde in them—^a fourthly their mynde
 becommith nomore displeased or vnquieted for
 the euill that they do / but they begynne to please
 them selues in this their euill and dissemblinge /
 yea alldo go aboute to persuade others vnto the
 same. Laste of all they begyn to hate the
 „ which do
 not harcken to their aduise and counsell / which is to
 do as they do / yea and they stirre vp againste the
 „ sharpe persecutio
 „ / for so moche as in the lyethe.
 This hathe bene the moste vnhappy ende of many.
 But this is not the end of all their miserie / as ye may
 well perceyue / if ye do consider what is
 appointed to be their perpetuall porcion / which
 shalbe payed them full truly in the laste daye. Let
 them therfore beware of this bottomles pytt which
 feareth to breake their neckes. But some there are
 which in this their dissemblinge are wonte to defende
 the selues after this sorte: we do not [\[Page 23\]](#)
 theis thinges (saye they) with our hartes / we do
 only thus behaue our selues in bodie / and in
 outward behauour. To whom I do answer: god he is
 the lorde of hartes and bodie / as he requireth the
 worshippe of the harte / euen as iustlie and seuerlie
 dothe he commaunde the owtwarde worshippe of
 the bodye: for these owtwarde doinges are a kinde
 of confession / and therfore as men owght to be
 sounde and vprighte in the beleif of harte / so owght
 they to be in owtwarde confessinge and expressinge
 of their goodlynes and religio. The doinges of men
 be as it we re a tongue: The tongue dothe confesse the
 thinge that lyeth in the harte by wordes: so doinges
 do give a confession therof indede: As he therfore
 which denyeth with tongue is a denyer of Christe /
 so he that in owtwarde worckes and doinges
 denyeth Christ / is iustlie called a deniar. Of
 whom Christe doth saye. he that denyeth me before
 men / him will I denye before my father
 which is in heauen: wherfore as the *mat. 10.*

to l^ogue owghte not in the confes^oion
 of godlines and religion to differ from the mynde / so
 muste not the owtwarde doinges of the body
 disagree from the same. And vnto these men this
 also I saye / with paule / that the belefe of the harte
 doth iustifie / but the mouthe and owtwarde doinges
 do make the confession vnto saluation /
 And therfore Christe dothe saie / he that *Rom. 1*
 is asha^omed of me before men / of him *[...]*
 will I also be asha^omed before my
 father which is in heauen. Moro^ouer I *mar. 8.*
 wold it wer well knowen vnto [\[Page\]](#)
 these men / that it is no true faythe which doth not
 breake for^othe in workinge that worke which dothe
 agree with faithe. As it writen of Christe / who
 veryllie soughte the glorye of his father / The zeale of
 thy house hathe eatel^o me / This zeale dyd not lye in
 Chri stes brest only / but it brake forthe into wordes
 / as it apeareth by his sermons / and into dedes
 also / as yt apeareth ther / wher he withe a whippe
 dyd dryue the byars and sellers owt of the temple:
 This is a zeale / which only deseruyth the name of a
 christian zeale. And euen the same I saye of
 fay^othe. What zeale the^o / what faithe / what
 studie or ca re for faithe is it / that these men do
 bragge of / that they haue shutt up so close in their
 brestes that it breaketh not forthe into wordes and
 dedes? As This true christian zeale / and their
 dissemblinge can not be together in oone man / euen
 so true and lyuely faith can not lurcke in such a
 dissemblinge breste. Furthermore / there are two
 kindes of worshippe due unto god / an inwarde / and
 an owtwarde worshippe / The inwarde worshippe is
 of the mynde / that is when we beleue god^odes
 trithe / and do thinke of god true and wor the
 thinges / The owtwarde worshippe is of the bodye /
 which is declared by those owtwar^ode signes that
 do belonge to the true worshippe of god / In lyke
 maner there are two kindes of Ido^olatries / one is
 inwarde / which is the Idolatrie of the mynde / that
 is when a man dothe not thinke well / [\[Page 24\]](#)
 nor beleue trulye [...]^othe true lyuing godd / but
 dothe fayne vnto him selfe throughe false doctrine /
 either a straul^oge god in his owne mynde / or straul^o
^oge worshippinge of god: An other is outwarde wich
 is Idolatrie of the bodie / and that is whe^ol^o we do be

stowe the worshippe wich is only due vnto god vpon creatures / And whel, we do owtwardlye wor^{sh}ippe god other wise then he wilbe worshipped. Truly Theise dissemblers do not giue to god this worshipp of mynde and bodie which is due vn^{to} him / but the Idolatrie of mynd and bodie they do commytt / bothe because they owtwardlie do ioyn with papistes in their Idolatrie / and because in their mynde they do persuade them selues that it is lawfull for them so to do. We thinke / (saye they) as you thinke / and in our hartes we do re^{te}yn the trithe / and so our mynde is pure. But your bodyes ye do giue ouer to the deuill and to Idolls. Thy bodye / sayeth Paule / is a membre of Christe / why doest thou make yt the membre of an harlot? here they will saye againste me / that Paule spake this of whordome / I graunte that: But the pro^{ph}ettes do teache vs that the moste vile and horri ble whordome is Idolatrie. Hieremie / Ezechiel / al, and the other prophettes do speake so against the I^{de}les and their Church / that they name it to be euen like an harlot which hath opened her legges vn [...] everye tree that hade any bowghes to Idolls and vngodlye Idolatries. Wherefore if thou maye not make thy bodye the membre of an harlot, thou mu ste not make [Page] yt the membre of an Idoll. This colla^{ti}on betuene whordome and Idolatrie is playne and true / taughte by the prophettes and Paule. Morouer howe vayne this ther excuse is / that say^{ing}e dothe sufficyentlie declare / in which the lorde pronounceth. I haue lefte me seuen thowsand in Israell / of which neuer man bowed his knees vn^{to} baal / nor kissed hym with his mouthe. He say^{eth} not / which thinke well in their mynde / which do beleue well / but he sheweth the signe of owt^{war}de worshippinge / that is to bowe the knee / and kisse. which doth teache that ther is required vnto the true worshipp of godd / not a pure mynde only / but the owtwarde sygne / tokel, / and doinge of wor^{sh}ippe / and seruice. The lorde our god is not col, tent with halfes / he will not part stakes with the dyuel. All knees (saith the lorde) shall bowe vnto me. God will not parte so / that he shall haue the mynde / and the dyuell the bodye. All is

1. Cor. 6.

3. Reg.
19.

myne / saythe the lorde / and I will haue *Esay. 45.*
all or none / I will haue bothe the
obedience of the harte and the bowinge of the knee:
Which worship by these thy dissemblinges thou
takest from god / and so thou dost robbe him of his
honor / and bestowe it vpon Idolles / euen po pishe
masses. But thou saiste / I despise the Masse /
and all Idolatrous poperie in my harte: why then
doest thou prostitute thy body vnto yt? My mynde ys
pure thou saiest: yee / but god will haue mynde and
bodye pure. If this thy reason and excuse were of
any force / then mighte the Corinthiaⁿs *[Page]*
haue sayde to Paule / why doest thou so reprove vs?
we also by the grace of god do knowe that there is
no Idoll. A true opinion we kepe in our mynde of
godd his truithe / let god be coⁿtent with that / and
in the meane tyme our bodies shall serue for our coⁿ
mo dyties. But paule telleth them plainlye that they
do communicate with devills. The meates
offered to Idolls of their owne nature were *1. Cor.*
pure / yet when the corinthians do eate *10.*
them with the Idolatrors in ther Idolatrie /
then they become (saith paule) partakers of the
table of deuilles: when ye then be present at a Masse
/ which is an Impure thinge / and do ther as the
papistes do / much more iustly is it sayed of you /
that then ye ar partakers of thos deulische dragges
which ar in the Masse. Again our men do obiecte and
saye: It is not we that haue corrupted theis thinges /
we wolde be gladde to haue them pure and
incorrupte: ther impuri^{tie} must not be adscribed
vnto us. I answer: An other mans synne shall not
indeede be imputed vn^{to} the / for eche man shall
beare his owne synne: but yet this thinge I do
reprove in the / that thou dost communicate with
wickednes: This is thy synne / here thou art defyled.
and for this shalt thou be iudged. Paule sayde
vnto the corinthians: Ar not they which do
eate of the sacrifice / partakers of the *1. Cor. 1*
temple? what saye I then? that the Image *[...].*
is any thinge? or that it which is offered to
Images is any thinge? [...]aie. but this I saie / that
the thinges which the gentills do offer / they offer to
deuels and not to god. I wolde not that ye *[Page]*
sholde haue fel^{low}shippe with the devills: ye can
not drinke of the cuppe of the lorde / and of the

cuppe of Deuels / ye can not be partakers of the table of the lorde and of the table of deuels. Though corruption of meates offred vnto Idols is not to be imputed to all them that be partakers of them / (which wer not indeede corrupt of thel, selues (as I saide) but when they wer offered vnto Idols that made them corrupte) yea the veraye communicating and eating of them with Idolatrors is a fault iustly layed to their charge / from which they shuld haue kepte themselues aswell for the honor that they do owe vnto godd / as for the conscience which they ought to haue to edyfie other men. If it wer not so / whi did paule thus rebuke the Corinthians? Yea whi wolde not our holy martirs of the primitiue church communicate and be partakers in the Sacrifices of the heathel,? The martirs might haue saide / we knowe [...]hat an Idoll is nothing / and to offer vp sence to them is but an outward thing / we do it but in bodie / our spret and harte is pure / and tha [...] we do / against our will we do it &c. They veryly did know no suche excuse / but they considered that godd required this / that they shuld outwardly confesse hym / and reprove / and fle from Idolatrie: And therfor aswell for their duties sake toward godd / as because they wold not offend the brethern by their example / they did gyue their lyfe in the quarel [...] without making ony such blinde excuses.

These men do saye further that the [Page 26] Masse is not to be likened iustly vnto the Idolatrie of the heathen / for that was directly forbidden of godd / so is not the Masse / saye they: for though it hathe somewhat swarued aside / yea is it the Institucion of christe. But to the contrarie I do saye / that the Masse is so farr swarued from the ordinance of christe / that it hathe nothing agreing with the christis Institucion / yea and that it is most directly repugnant to it / A very Idoll / wherein massengers do committe very vile Idolatrie. And this will I proue by diuers reasons. ffurst of all. The Supper of the Lorde / as it was delyuered of christe shold be a publike and a common worcke and action: for Christe our Sauour made it with his Apostles. But nowe in the Masse / ther commeth forthe one sacrificing preste / disguised with straunge araye / and he doth all thinges alone /

the rest stonde still loking / heeringe / and holding
 their peace. If paule did worthely and lustly saye /
 when the Corinthians did not tarie and loke one for
 an other / that they did not then eate the Lorde's
 supper / then ther is not the Lorde's supper eaten /
 wher one tarieth not for an other so that they maye
 eate all together: And how shall we then saye / that
 the Masse is the Lorde's supper / wher one only
 sacryficing prest doth eate and drincke vpp all alone?
 surly it can not be so called: for to be, and not to
 be the Lords supper / ar contrarie / Paule [Page]
 saith / it is not the Lords supper / wherfor call your
 Masse by what name ye will / the Lords supper it is
 not / for paule is to be beleaued be fore all massinge
 marchauntes.

They saye morouer that in their Masse / they do
 offer vpp the sonne of godd vnto the eternall
 father for the synnes of the quicke and the deade:
 And this they do call the principall point of their
 masse. But in the Laste Supper of the Lorde that
 Sacrifice and oblation, was not made / but vppon
 the crosse / as the scripture witnessith. And as for
 this their offer [...] ge / ffurst / paul doth denie it in
 most playn words in the epistle to the hebrues /
 wher he sayeth that all oblations for
 synne wer consummate and finished / *Heb. 9.*
 and all thinges made perfect by that one *10.*
 only oblation / which christe Iesus our
 Sauour in his own parson made of hymself vppon
 the crosse. The worde of godd teachithe / that
 christe was but ons only to be sacrificed and offered
 / And that Sacrifice no more to be made: for if it
 wer often to be made / then the furst was not perfect
 / But the furst was perfect / Therfor ther must be no
 repealing of it. The papistes do saye / that they
 dayly offer christe for to take awaye synne / and that
 this Sacrifice must be dayly repeted of them /

The scripture denieth this playnly: And thus ye do se
 that heere is a playne contradiction.

Again The supper of the Lorde was not instituted
 to the end that such a sacrifice for synne [Page 27]
 (as they fayne) shuld be made of it / but that in the
 vse of it the communicantes shuld be put in
 mynde / and made partakers of that only

propiciato^{de} sacrifice which christe offered ons
only for all euer vppon the crosse. And therfor ther
Masse / in which they wold worcke such marueyles /
and the Lordes supper ar vtterly vnlyke. But here
they will reply and saye.

The fathers do speake thus of this Sacrifice / We
graunte indeede / that the fathers do often tymes
speake so as thoughe that the lorde wer offered
in this administracion of the Sacrament / or
sacrificed: But they vsed this worde / Sacrifice^{de},
improperly / for by that kinde of speaking they did
vnderstonde / the offrings of praise / and
sacrifices of thanckes made and gyuen for
christes sacrifice done vppon the crosse / This they
called to sacrifice. Our sacrificing prests ar not
content with this / for they will haue their own
worke to be an vnwonted worcke / belonging to
them alone / which neither the scriptures / nor the
fathers do teache: ffor to offer this Sacrifice of
which the fathers do speake / partayneth not to the
preist alone / but to the whole poeple that stou
by / and doth communicate / And so it is a
common oblacion and sacrifice of all / not of the
preiste more then of the poeple / but this only that
the preist both in wordes and action / doth go be
fore the poeple.

Augustine doth saye / that the churche is offered in
that offeringe which it doth offer. ffor all which do
communicate / they do offer them selues
vnto godd / and do testifie that their will
is / to abide in christe.

de
Ciuitate
dei. lib.
10. cap.
6.

The papistes do holde also that the
breade is turned into the substaunce
of christes bodie / and that ther
remaynith nothing but the qualitie and accide
nt of breade as whitenes / etc. for the substau
lence / saye they / is christes bodie. But the scripture saith that
christe in his laste supper did gyue breade vnto his
disciples / and paule callith it breade also / yeat in
the Masse the papistes saye that it is otherwise.

The vse of the breade and wyne by
christis institucio
n, is only / that the
congregacion shuld eate and drincke

1. Cor.
11.

therof in the remembrance of christe / But the papistes in their Masse do most shamefully abuse them both. ffor wheare as the worde of godd saythe: Thow shalt worshipp the Lorde thy godd and hym only shalt thow serue / They in ther masse do lyfte upp the breade and wyne / and euen in the rowme of godd they sett them furthe to be adored and worshipped of the poeple: now how farr this differrith from the vse of christes supper eich man may se. Yea what can be more vile and filthie Idola trie / then to adore and worshipp a peace of brede a^l,d cupp of wyne / as godd? Be not offended that I do vse [Page 82] theise bare names. I do confes / that whosoever acording to the Lordes Institucio^l, doth co^l,munica te with the co^l,gregacio^l, and dothe eate the breade a^l,d drinke of the cupp of the Lorde / beholding the deathe of christe with Lyuely faithe / the same man is in spre te a^l,d after his manier / made partaker of the body a^l,d bludd of the lorde. Contrari wise if thow do not vse the breade and wyne acordinge to the ordinaunce of christe / but gase vppon them / then ar they nothin ge els to the / but breade a^l,d wyne: But if in a popishe Masse / or in the popishe ha^l,ging / heauing / carying / or handelinge of them / thow do worshipp them / the^l, ar they vnto the a false Idoll / a^l,d thow indeede a filthie Idolatror. If therfor thow wilt be partaker of the body and bludd of christe in the holy supper / then eate the breade and drinke the cupp as the lorde hathe instituted. Godd wold haue the poeple in the vse of the holy Supper to ascend vppwarde into heauen in mynde and affectio^l, / that they might ther cleaue fast vnto christe. And therfor the true ministers of the churche do labour to [...]he vttermost of their poure / thus to lifte vpp the poeples mynde into heauen / that they shuld not seeke christe in the worlde / [...]at they shuld not thinck ony fleshly or ear thely thinge of hym: Theise men clean contrarie in the order of their Sacrament and Masse do misera^lly detayn the poeple in the earthe / bynding and hol ding them to the visible signes.

Deutron
6 math.
4.

The apostle commaundith that thinges shuld not be doone in the congregacion in a straunge tongue / except ther [Page] 1. Cor.
14

wer an Interpretour / that the thing being vnderstanded of all / the hearers might saye / Amen / and that the edifyinge of them shuld be sought. Now theise men in their masse do all in the Laten tongue / which is to the common people vnknown / and they do defend this theyr doing euen against the worde of godd. But it is most certayn that christe our sauour in his administration / and after him all his apostles and disciples which wer hebrues / vsed theyr vulgare hebreue tongue / the Grecians also their greke tonge. And euen vnto this daye the Sclauonians in their churches vse their vulgare and common speache.

Those wordes of our greate and singuler consolation / in wiche the partakinge of Christes bodye and bloude is promised / the papistes in their Masse speake secretlie / they whisper them so that euen they which knowe the Latine tonge call, neither heare thell, nor vnderstande them. And so do they rumble them vp to their owne selues as though the people were vnworthie to heare thell,: But christ in his supper spaeketh thell, openlie. And so the greke church called the Church of India / do yet speake thell, with all, audible voice And the auncient maner was / as Ambrose and Augustine among other of the fathers do testifie that the people dyd answer vnto those words. Amen,. But as I suppose the papistes do thus murmure all, and speake these words in secrete / bicause they wolde not haue their Lies knowne / for they do saye / Take ye and eate / and this so often, as ye do / do yt in the [Page 29] remembrance of me. But who taketh / or to whom, do they giue? The wordes be spoken, to the people: And yet they thell, selues do eate and drinke vp all alone / and do distribute vnto no man, ells. Is not this to make a lie? To lie alwaies is taken, to be an euill thinge / but before god to lie / is a moste shamles and wiked thinge: who dothe eate (o ye lyyng papistes) or who doth drinke wyth you? If ye do distribute at any tyme to any other ye do yt not when ye your selues receyue / but ye chose for them an other time / yea and another kinde also / for to thell, ye do minister but the breadd onelye. Thus ye see that all these thinges which these

massers do in their masse / ar contrarye to the institution of Christe. Ther masse then and Christes supper ar not lyke

The papistes saye that by their Action (I meane ther handeling of ther breade and wyne) they do ap plie vnto others the profitt of Christs bloudie sacri^{fi}c^e and passioⁿ. Of a Sacram^ent they saye that they make sacrifices to profit the quicke and the Deade, and this do they il^l, ther masse: But the scripture tea^{ch}eth / that there is but one only propiciatorie sacri^{fi}c^e / able and auaylable to take awaie synnes / whi^{ch} the Christe Iesus offered in his owne fleshe vpon the Crosse. And that euerie man muste applie vnto him selfe by liuelie faythe the benefite of that same sacrifice of christe / as the scripture teacheth likewi^{se} / that eche man is iustified by his owne faithe, and that eche man in his [Page] owne righteousnes or vnrich teousnes / doth liue / or die. It teachithe also that christe did institute the sacrament only to this end that the congregacion shuld eate and drincke it in the reme^mberaunce of that same his Sacrifice. And that eicheone in the drincking therof shuld apply vn to himself by faithe / the fruite of that Sacrifice. Now compare the doctrine of the scriptures and of the papistes in this pointe together / and thou shalt se that their Masse is contrarie to christes In stitucion. But as they haue / so still will they saye:

That aswell the liuing as the deade be helped by this their acte applied at their pleasure. If they wolde saie that thei profyt others by praier / that were tollerable. But they go further and saie / that ther verye massinge worcke it selfe / hathe so moche vertue / power aⁿd strengthe in it / that it shall profit not only all kyndes of meⁿ / but all such creatures aⁿd beastes for whom they do say ther masse / bicause in it they do applye the benefite of christes passion: but ye must vndersto^od wheⁿ, they be payed for ther labor. This is an horrible error in no wise to be suffered / for as I sayed / ther is but one only sacrifice propicia torie to take awaye synne / which one sacrifice eiche one of us must applie vnto our selues by liuelie faythe / And this applyinge faithe is the only gifte of god: But on this grounde

buyldē they their purgatorie and mutch other
such p̃c̃lf / by which they do pyckemens purses.
They saye ther Masses also in the honor of [Page]
this / or of that saincte. And of what saintes? suche
verylie whose histories are not certayne knowen
/ and are of none authoritie / yea many of theſe
are no better then poetes fables / of whoſe not
vnworthelie we doubte whether they be saintes or
no: But be it that they were true saintes / yet this
their doinge is moſte contrarie to christes ordinance
/ for Christe did institute his supper to this ende that
it sholde be used in the remembrance of his deathe
and not of other mens / weare they neuer so
holie.

In their masse they haue also diuers and sundrie
rites and customs / clothes / signes / gestures / tor
nes / remouinges / and blissinges / of and with the
bread and wine / but christe vsed none of all theis
in his supper: And what they do meane by these
thinges the poeple doth not knowe / neither can the
priestes them selues for the most part tell what is
ment by them: for if ye aske the meaninge of them /
either call, they saye nothinge at all / or if they do
saie owghte / they do not saye all one thinge / but
thinges that be moſte contrarie / wherby a man
maie iudge that there is no truithe at all in their
wordes. But here they do saie. Thinkest thou that the
foolishe vnlearned people in the olde Lawe dyd
vnderstand all the leuell ceremonies? no it was
not requisite / nomore is yt nowe: To this I answer /
Althoughe that all the poeple dyd not knowe what
was mente by them in the olde lawe / It sufficed yet
that they hade the worde of god for them / Nowe do
yee shewe vnto vs the worde of god for [Page]
these your signes and it shall suffice vs.

Agayne the godly and lerned preistes could shew
what was ment by the rites and ceremonies o [...] the
lawe / and that by the word of godd: but y [...] can
do neyther of theis: for ye haue enuented theis
toyes in your own braynes: signes ye do call them
but ye do not know what thinges they do signifie.
And therfor as in rites your Masse doth differ from
christes supper / so whel, ye saye your pleasure o
[...] your rites / ye are not to be beleaued: for faith

hath no place where goddes worde doth not shew it self Isaide that masseungers in their masse do com^{mitt} Idolatrie. Their bready god hanged vp i [...] a pix / and their Images / vnto which they turn [...] them selues and do make their moste vncleane ser^{uice} and sacrifice do proue this true: Neither do they accompte it sufficient to behold theis their Idole when they saye their Masses / but also they do of^{fer} vnto them / they cense them / they bowe the kne [...] vnto them: let them nowe denye whilest they will that they do not worship the breade / nor the Ima^{ges} / yet this worship they do them / This kinde o [...] worship (Isaye) which is giuen customabilie vnt [...] god alone / as the lawe of god teacheth. But seing [...] they giue this vnto these Idols / are they not. Ido [...] latrors? yes truly. And howe the^{re}, dare ony christia [...] be present there / to vncouer the heade to bowe th [...] kne to offer and do such like thinges with them?

They saye that ther Masse is christes [\[Page 31\]](#) Institu^{tion} / And our men (of whom I now haue spo^{ken}) do saye that the Masse hath sum affinitie with christes institucion of the holy supper.

But I saye that the olde heathens myghte wyth more coloure of truithe / excuse and defende their sacrifices by that maner / then these men maye do their masse. For verylye the sacrifices of the hea^{then} have lesse departed from the maner which the fathers vsed in sacrificinge before the lawe giueth, / which also the lorde approued in the lawe / the^{re}, these massers do frome the supper which Christe / and the Apostle paule hathe prescribed. In both the their sacrifices was the inuocation of god / a Temple / an Aultar / slayne sacrifices / sacrificin^g the priestes / sleynge of beastes / sheddinge of blou^d / salte / wine / oyle / mele / an holy feaste / holy garmentes / washinge / censing / fyer / singin^g / prophecies / and suche other thinges / all which to repeate it were to longe: let our Massers (if they can) shewe so many thinges in their masse agreinge with the thinges which Christe did in the holye supper: Which thinge if they can not do / then let them cease to boaste that their Masse is the institution of Christ and the Apo

stles / from which it differethe so farre that if the Apostles and fathers of the primatyue church were now here to beholde this masse / they [\[Page\]](#) sholde not knowe it to be the lords supper / but wolde surlye marueyle at suche a monstuous mahometrie.

Iomytte also that in and with their Masse they haue many Anniuersaries yearemyndes / diriges done for the deade: But The Lord did not institute any of them. If they saye that Cyprian and others of the fathers do speake of suche Annyuersaries: I answer that those of which the fathers do make mencyon / were nothinge els but thankfull remembrance of the Martirs departed / in which they did gyue thancks to godd for the same. They also in their Masses do call vpon the saintes and holy men departed / which is a thing most contrarie to true godlynes / and vtterly vnknown and vnpractised in the administracion of the Lordes supper.

And to be shorte all their thinges which they do in their Masses / they do choppe and chaunge / they bye and sell and sett them furthe to most vile and filthie gayne. Wherefor / my most Louing Brethern take ye diligent heede / lest whilest ye pretend to worshipp godd in your going to Masses / and to entreate hym to be mercifull vnto you / ye do not most mightily kindle his wrathe against you by hearing of these Masses: which as ye playnly do see / are nothinge els but a shamfull deuise sett upp to deface the deathe of christe / a pestilent practise fownde out to ouerthrowe the true vse of the Lordes supper / and an Idolatrie invented to infect the poeple and to make them Idolatrous. [\[Page 32\]](#) whereby eich man may easily indge / how great a synne it is / to be partaker of a Masse.

But notwithstandinge all this which is spoken / yet these men whiche thincke that they maye dissemble at the Masse / cease not to saye / That though the Masse be not the Lords supper / but an Idolatrie / yet is not the presence at it so earnestly to beforbidden / seeing that such thinges haue bene granted vnto the Infirmities of men: If a man do aske them where: They do bringe forth the Example of Namaan the Syrian /

and by it they will needes haue it made *Naaman.*
 Lawfull vnto them to communicate with wi
 cked supersticio^{us}. for he prayed [...]eliseus / saye
 they / that he might be suffred to kneele *4. Reg.*
 in the temple of Rymmon that Idoll / whe^{re} *5.*
 „ the kinge did worshipp / and leane
 vppon his arme. whom the prophet
 answered / goo in peace. And that / saye they /
 which was permitted vnto Naaman / whi do ye
 forbyd vnto us? Furst theise men shuld weye with
 them selues / whether that we only haue redde this
 Example of Naaman / or not. [...]o we thincke that
 the holy Apostles and Martirs of the olde church
 which wer occupied nighte and daye in the holy
 scriptures / did not consider this acte and
 Exam^{ple}? Truly they wer not ignorant of the
 histo^{ry} / yet did they neuer knowe this
 vnderstandin^g of it: for if they did / whi then
 wolde they not fo^{ll}ow this example / especially
 when they might therby haue saued their lyues?

But these holy and godly learned men did see that
 thinge in this historie / which our men do *[Page]*
 not consider / namely this / that Naamaⁿ „ now newly
 co^{me} „ A^{rr}tiert to the faithe was a smoking flaxe
 which was not to be putt out / a weake and shaken
 reade which was not to be brosed in peices / and
 that as yet he was very weake / for he was not yet
 prepared and readye to denye and forsake hymself
 and all that was his for goddes sake. He thought that
 it might co^{me} „ me to pas that he shuld together with
 the know^{ledge} of the Lyuing godd / easili holde
 and keape still his old place / office / and dignitie / if
 he coude hap^{pen} to haue that / which he desired
 of the prophet: And when he did well perceyue that
 this was his infirmitie and synne / it trobled himso
 that therfor he desired the prayers and helpe of
 Heliseus: he desi^{red} hym / that if he shuld
 happen to fall into this e^{vil} / yeat that he might
 be fauored / that he mighte finde mercie / and „ that
 Heliseus wold praye that the Lorde wolde forgyue
 hym. Who doth at any tyme aske forgyuenes for that
 which he acco^l „ ptithe Law^{full}? forgyuenes is
 asked for synnes only / Naaman therfor
 acknowledged this his acte to be a synnes And if I so
 fall (quod he) then praye the Lorde to forgyue me.

This place therfor doth make most a^gainst our men / and euen the same wayes which they go about to excuse their facte / by the same it is most playnly proued to be synne. Let them aknow^edge therfor in their doil^l,ge that thinge / which Na^aman the Sirian did. And let them begg the mer^ecy of godd / and the prayers of godly men / that the same thing which they haue [Page 33] euell doone / and do / maye be pardoned them. Neither did Eliseus / as our men do thincke / graunte Naaman licence or li^bertie to do so as he hadd sayde / but only he saide vnto hym / goo in peace: which manier of speaking was a kind of takinge leaue vsed in that age. And as for any other thinge ther can none be gathered out of thos wordes / onles it be this that he promi^sed to do that which Naaman required: goo thy wa yes (saithe he) I will do as thow desirest / I shall praye for the. The prophet doth not reiect hym / if he shuld fall into this euell. As we do not vtterly reiect nor shutt theise meⁿ fro^m, grace which thus do fall: Ye^e...[t must we sharply reprove their doinges that they may acknowledge their fault and synne / and vnfay [...]^edly lament and repeⁿt the same. And we ought al^so hartily to praye that they may be raysed vpp agaⁱn. They do obiect also certayn wordes out of the Ea^st^erle of Ieremie / which is eⁿtitled Baruch. The wor des ar theise. Now shall ye see in Babilon godds of golde / of syluer / of wodde / and of stone / borne vppol^l, mens *Bar. 6.* shulders to caste out a fearefulnes before the heathel^l, / But loke that ye do not as the other: be not afrayed let not the feare of the^l, ouercome yowe. Ther for when ye do [...]^ee the multitude of poeple worshipⁱng them behinde and before / saye yee in your har^t...[es / O Lord / it is thow that oughtest only to be worshipped / Of theise wordes our men do gaⁱner / that it is sufficient for them when they ar present at Idolatries / [Page] Masses / and popishe supersticions / to saye in ther harte / O Lord it is thow that oughtest only to be worshipped. In answer to these men: furst I saye / that this booke entitled Baruch is none of the Canonically scriptures: And therfor no man is bownd to the doctrine of it. But admitt the booke wer of sufficient auctoritie / Then theise men must

vnderstonde / that the prophet doth not gyue the
 lues leaue to comme vnto the temples of Idols / that
 ther they might be present at vngodly Idola^{tie} /
 bowe ther knee / and so make vpp the matier / with
 sayinge in their hart to the true and lyuyng godd / O
 Lord / it is thou that oughtest only to be worshipped.
 But he gyuith the lues instruction against Images
 which wer caried about / and Ido latries which wer
 vsed in those places wher they were exiles: ffor the
 Maneir of the Babilonians was / not only to haue
 Images in ther tel^{ples} / but also to haue them sett
 abroode and caried openly vppon mens shulders. As
 it is not vnlike that the Image of Nabugodonosor,
 which beinge dedica^{ed} in the feilde of dura, was
 caried aboute the who le Regio^l, with Musicall
 Instrumel^{tes} and sol^{ges} / at the sownde of which
 whersoever the Image was seene / commaundemel^t
 was gyuel^{nto} all mel^{nt} that they shuld worshipp
 it: which Daniels felows wol de not do. Of theise
 thinges I saye / that epistle en^{teat}ithe / playnlye
 to warne the godly / that they shuld not adore / nor
 worshipp thos Idols thoug^{ht} that the heathenishe
 poeple did so bothe before them / and [\[Page 33\]](#)
 behind them / but when they did see this Idolatrie /
 detesting it / they shuld then saye / O lord / it is
 thou to whome worshipp doth only belo^{ge}: he
 saied not / bowe the knee with the^l / and saye in
 your hartes / o lord / it is thou rc. but when ye do
 see these Idols and Idolatrye / say so. These seyns
 and sud^{dayn} meetings in the cytie streetes and
 fieldes / could not be auoyded / and therfor the
 godly were to be en^{stru}cted and admonished /
 how they shuld behaue them selues in that case.

But our men / as they are veraye bolde to abuse the
 scripture for their purpose / go on further and
 as^{ke} / how it happened that Daniel was not
 throwen into the fierie fornace with his felowes?
 seing lyke punishment was appointed Daniel. 3.
 vnto all men which did not worshippe.
 They will of necessitie haue it graunted
 them therfor / that Daniel did dissemble / (as they
 now do) and that therfor nothing was do^{ne} vnto
 hym: And that thinge which Daniel dyd / they
 thincke that they maye do. I aunswer our men thus /
 that they do not reason well to saye / He was not

punished / therfor he was ther and worshipped / they do put more in the consequē^t / then is in the antecedē^t / and so to reason is to make a subtilt cauilla^{tion} / taking that to be a cause which is no cause. For there might be many other causes / wherfor Daniel was not likewise punished: happilie the Image a^l d he did not meete together: or yf he did meete it / men did not mark what he did: or els though men marc^{ed} [...]ed that he did not worshipp / yet he was not accu^sed: or yf he were [Page] accused / yet through the singula [...] fauour which the King did beare vnto him he was delyuered from punishme^t. It must not then forthe with folowe / that Daniel for feare of death did pre^sent himself before that Idoll / and did dissemble his Religion / doing there as other Idolatrors did: this we must not iudge of Daniel / seing in the lyfe qua^l he was not afrayed to be thrown vnto the lyol^s.

Daniel. 6.

Now seing there may be many other causes why he was not caste into the fire with his felowes / why do these men chose vnto them selues this one cause? and that such a one / as is sclau^{derous} vnto that ho ly man / of which in the holy scriptures / there is not so much as a suspicion contayned. Yet they do thin^k that they do not vnaptly saye for themselues / and defend their cause / when they do alledge that out of the Actes of the Apostles: where mencion is made howe that Paule / throughe the councell of the El^{ders} of the church of Hierusalem / did take on hym a vowe with other foure

Actor. 21.

men / and did purifye hym self after the maner and custumme of the Iues. Yf (saye they) suche an Apostle dyd take thys lybertye to vse in Iurie the ceremonies which were now ab^{rogated} / eueⁿ we also maye vse / and comme vnto the rites / and ceremonies now vsed in our countrithe. For the better vndersto^{ding} of this matter we must first well consider what the somme of Paules prea^{ching} was: We do suppose (faith he) that a man is iustified by faith / without the workes of the Lawe. And as many as are vnder the deedes of the Lawe are subject to the curs. Agayne the Iuste man shall lyue by his faithe. This is the somme of Paules do^{ctrine} / wherby it

Rom. 3.

Gal. 3.

Abac. 2.

doth appeare / that Paule did not vtterly *Rom. 1.*
condeñne the obseruing of the
ceremonies of the Law / but only whelne it was done
with this minde / as thoughe that Iustification did
come therby. And the same his meaning he vtterith
most playnly to the Galathians / where he saith.
As many of ye as are circumcised / ye are *Gal. 5.*
fallen from the grace of Christe: for
Christe shall not profite you at all: ye are
gone quite fro Christe / as many as are Iustified by
the Lawe / As yf he wold saye / These thinges of
theyr owne nature do not alienate and separate vs
from Christe / but only when they be done with this
mynde and purpose / to be Iustified by them: Take
awaye this opinion / and this euell hurtefull
purpose being remoued / then Paule comendeth
these worckes / and all other ciuyle ordinaunces com-
manded / and appoynted to that Nacion: he
condemneth them not / but so farre as they wer
iustly and not superstitiously vsed / he did leaue
them in theyr place / and did not hinder the
obseruacion of them. As he dyd [...] Iso
write / that in the Lord / there was *Gal. 3.*
neither Iue [...]or gentill / neyther bonde
nor fre. And that in Christe [...]e Iesus /
neyther circumcision auaieth any thing *Gal. 6.*
[...]t all / nor vncircumcision / but the
obseruing of the [...]ommandementes of God / or a
new creature. And [...]gaine yf any be
called being circumsised / let him not *1. Cor. 7.*
[...]dde vncircumcision. If anye be called
vncircumsised / [...]et hym not be circumsised. Let
euery man abyde in the same estate / in [Page]
which he is called. All these indifferēt thinges /
might somtyme be well obserued / somtyme be
as well left vndone / as most serued for edifying
in godd. Of which vse and obseruacion of them Paule
doth speake / when of him self he saith: I am made
all vnto all men / that I might wyne
manye: Vnto the Iues / I am made as a *1. Cor. 9.*
Iue / to them which are without the lawe /
as though I were without a lawe. This sentence he
hath also confirmed by exam ples: For when he was
required to circumsise Timothy
because that the custumme which was *Actor.*
yet in force might be kept / he did it: But *16.*

when they wolde enforce him to the ouerthrowig of the christiaⁿ, liber^{at} / that he shulde likewise circumcise Titus / In no wyse wolde he gyue place vnto them / not for the space of one houre / and that because (saith he) false brethren came in / to espie out / or to betray our liber^{at}. S. Paule did obserue these thinges then / when it might be done without an euell mynd / when no hurte shuld ensue of it: The cause al^l,d end why Pau^l did it / was to auoide the offendinge of the belea^uing lues / les yf he did it not / they shuld therby be alienated and turned away from Christes gospell / which they had newly receyued. But we must not compare these ceremonies of the old lawe with the Inuencions of men / they can not be iustly compa^{re}d with Massing: They were plainly taught in Goddes worde / but these masses and popishe Ido^lat^{ri}es are thrust vnto vs by the subtiltie of the de^uill / and craftye deceyuing of meⁿ. They were thin^gs differ^{en}t / and as such thinges [Page 35] might be well vsed. But these are thinges vtterly euell and can not be well vsed. They after Christes ascenscion into heaueⁿ, wer not forbidden / and therfor might be obserued / so long as the Temple and common welth of Israel did coⁿtinue and the citie was vndestroyed / and vn^{til} the full reuelinge and preachinge of the gospell was had / vntill by it the church of Christe / which was to be gathered of the lues and gentils / were well / and fully vnited and knitt together. Neyther wer those ceremonies / as Augustine faith / sudden^{ly} and without honor to be buried and throwen a^{way}. But these masses / and such popish superstici^ons / which are farsed full with Idolatrie / alwayes haue beene / are / and shalbe forbiddeⁿ. Those thinges might therfor be feapt and obserued for a tyme / so that men did not vse them with that mynde (as I sayed) to be iustified by them. Wherfor yf thou wilt consider the matier it self / that is / the nature of the acte / Paule can neither be therin reprehended / nor yet can these dissemblinge Massehaunters vse his well doinge as a defence for their euell doinge: but much les can this be done / yf thou wilt searche out the mynde / counsell / and

Gal. 2.

Aug.
Epistol.
19. ad
Hieron.

entent of Paules doinge. Bothe these thinges these mayntayners of masse^{hau}nting do want. For furst they are occupied in a [...]hing which is contrary / and repugnant to Godds worde / as it is already declared. Secondly / in thys [...]heir dissimulacion they do only seke themselues / for [...]o thend that they maye retayne their riches / digni^{tie} / and estimacion by falling to poperye they offend [Page] the weake and drawe them by their example from Christe to Antichrist / wheras Paule did herin obserue thinges commaunded in Goddes worde / and the^l, to this ende only / les the beleauing lues shuld fall backe fro^l, Christ / and that he might the more ea^{sily} drawe others / which yet beleaued not / to the go^{spell} of Christe. Furthermore these men do saye / that they by their dissimulacion will auoide offence. For (saye they) yf we shuld so vtterly forsake the Masse as ye wolde haue vs / we shulde be taken as wicked me^l, a^l,d euell doers / a^l,d so shall we geue great offence in our countrithes. I grau^l,te that these men do seke to auoyd offence / but what offence? euell^l, the offe^l,ce of the world. They will not offend / but whom? Tyrau^l, ^{As} / a^l,d such as ar the very limmes of antichrist. And why? les they shuld procure against the^l,selues theyr wrath / poure / and tyra^l,nie. But this is that offence / which Christe sayeth shuld not be auoided: Let them alone (saith he of the Phariseis) They are blinde a^l,d the leaders of the blinde. Heere we must consider which be euell ^{Mat. 15.} offences / and such as are to be auoy^{ed} indeed. Euell^l, those I say / which are an Impedi^{ment} to the setting forth of the gossell / which do of^{end} and hinder me^l, / be they simple / or wicked / that they do not embrace pure doctryne / and turne vnto Christe. Now beholde / I pray the / by col^l,ming to the Masse / what offence thou doest gyue? The Idola^{rous} a^l,d superstitious people / ar they not offended by this thy doing? Yeas verely. For when they do se the hau^l,te their [Page 36] masses / they say / these gossellers do col^l,me to our masses / which they wold not do yf our masses wer so euell as thei call the^l,: wherfor we may perseuere a^l,d col^l,tinue in our old purpose. And on the other parte / the weaker brethre^l, / which are but new^{ly} turned / a^l,d not farr entered into the

knowledge of Christ / whel, they do se these better
lerner professors / enseynng bearers / and chief men
in the scole of Christ comme to the masse / they are
taught to do the lyke: and wher before they wer
perswaded not to comme at masses / now they
thincke that they were then deſcayued / and that
it is but a fonde precise scrupulositie so to
absteyn from masses: and it cometh to pas / that
where they shuld go forwarde in the waye of truth /
now they do go backe. Thus both the wicked and the
godly / are offended by thy example: It is playne
therfor that vnder the cloked colour of auoyding
of offence / these men do fall into the very ofſenſe
of offence. They say morouer: It is nedefull to col-
lecte vnto the weake: for there are many
which are not persuaded that the masse is naught /
and therfor are neyther ready to forsake their
countrie / nor to dye in the quarell / whiche men yf
they shulde perceyue that we did not come to masse
/ they wold not gyue then any ear or credite vnto vs
in the other matiers and chief pointes of religion:
wherefore we must gyue and yealde somewhat vnto
their infirmities / as Paule doth teache the
Romeynes. This they saye. But what will Paule / I
praye you / that we shuld yealde to the
weake? This verily / fyrst that we shuld
not please our selues: Agayne / [Page]
that we shuld not so lyue after our own mynde / that
we shulde collecte, to ſerue their ſaluacion. We do
graunte therfor that som thinge is to be gyuen vnto
the infirmitie of the weake brother / but euen with
Paule / we will not suffer that to be done / but in
thinges indifferēt. But those thinges which of them
selues are euell and forbidden of Godd / must not
be done in respect of any man. For that same Rule
doth stonde certayn which gyueth leaue
to no man, to do euell that goode maye
come thereon. To absteyn / or not to
absteyn from meates / was then a thing indifferēt.
In such thinges they which be stronger must
beare with the infirmitie of the weaker: but
meate eating and Massehauntinge are not lyke /
for this is no thing indifferēt / but manifestly
euell / as it is sufficiently proued / and therfor it is
not to be done in respect of bearing with any man
that is weake. But are the weake alwayes to be

Rom. 14.

Rom. 3.

borne with all in thinges indifferent? no truly / we must not alwayes yealde to the weake but only whylest they be taught: And when they do vnderstonde the thing that is taught them / and yet do wauer and doubt of a wilfull scrupulositie / their infirmitie is no longer to be norished nor born with all: For we must not so beare with them / that our libertie shal be in subiectiõ, to their frowardnes / nor that therby we do hurte others by our example.

Agayn they object and saye: Yf we shuld do as ye wold haue vs to do / then must we eyther flye out of our coul, trithe / or els forthwith shall we suffer death and so the congregatiõ, s shalbe left [\[Page 37\]](#) vtterly desolate / ther shall be none lefte to teache and norishe those af flicted mel, bres which shall remayne in our churche: Better it is / that by our bearing and dissemblinge / ther do remayne yet sum leight / then that by doing as ye wold haue vs all together shuld be putt out. If su, do remayne ther / it wil brust forthe at le, gthe / a, d a litill leaue, will soure the whole lu, pe of dowe [...]c Truly for all this goodly clooke 1. Cor. [...].5. / it is easily percey, ed that through this disse, bling the edifying of the churche is hindered and not furthered. These men prete, de with Athlas to beare vp heaue, withe their shulders / but they do ouerthrow altogether: Godd doth se more the, we / in the thinges which shall hap pen to the churche: We must obeye hym in seruyng hym a, d his churche with the col, fessiõ, of trithe. The issue / and succes / let vs col, mitt vnto hym to whom the churche doth belonge: And let vs do that wher, into we ar called. The churche shall be destroyed the, / thow sayest: Let God care for that / he will well prouide for that / let vs not doubt. Wel maye theise mel, be answered / as the lorde answered Peter / whe, he called hym / sayinge: folowe me: Peter made a staye at it and asked hym what Iohn shuld do. If I will (saith Christ) Ioan. 21. haue hym to tarye / what is that to the? do thow folowe me. So if thow aske in this case / what shall then be done with the churche? I aunswer / what is that to the? Do thow the thinge wher vnto thow art called. Besids this ofte, tymes the doctrine of the gospell is more sett furth / and

better receyued / when it is mayntayned by [\[Page\]](#)
 deathe / and fleinge / then when by words only it is
 pro^uownded and taught: for then men are taught
 by deedes / as before they wer by wordes: Haste
 thou confessed the gospell in wordes? This then
 remayⁿeth for the to do: die / or flye for the
 gospell so shalt thou coⁿfesse the same indede. And
 Let vs not feare the desolatioⁿ of the churche / for
 wher one of our brethern dyeth / or flyeth fo: the
 doctrine / in his rowm shall rise vp a great sorte. But
 if we stal^l and contiⁿue in dissemblinge / theⁿ
 is the lighte of the truithe put owt / nether is there
 any coⁿfession made indede.

They bringe in also the examples of Zacharie / Iohn
 the Baptist / the virgin Marie / and Ioseph / which in
 the corrupted and infected tymes wheⁿ they lyued
 dyd coⁿme vnto the seruice of God in the Tel^l
 A^ple of the Iues / The samething maye be
 permitted to theⁿ (they thincke) and that yt is as
 lawfull for theⁿ to partake aⁿd vse the ceremonies
 in the popish chur^{ch}e be they neuer so corrupt.
 True it is that ther we^{re} many wicked doctrines
 and euill opinioⁿs at that tyme emo^lgest the scribes
 and pharisees. But yet the estate of theⁿ was far
 otherwise / theⁿ it is in our tyme: They hade
 corrupted the doctrine of the law and of iustificatioⁿ.
 They were couetous / That thing which they dyd /
 Was done with out fayth / and therfor
 ab^oominable before God / yet the rite and maner
 of sa^crificing apointed by Goddes lawe was not
 chaul^l Aⁿged / for the same beastes were offered
 which the lawe dyd coⁿmauⁿde / the same daies
 were obserued / and ceremonies / and therefore it
 was lawfull to vse theⁿ inasmoche as they hade the
 worde of Godd for theⁿ. And eiche maⁿ [\[Page 38\]](#)
 that so vsed theⁿ receyued accordiⁿg to the
 measure of his faithe. For the corrupte doctriⁿes /
 sentel^lces and manieres of the priestes /
 Bishop^{es} and scribes / dyd not hurte at all the
 prophettes and godlie men which wer theⁿ selues
 cleare fro^m theⁿ / of a contrarie mynde to theⁿ / in
 all thinges thinking accordinge to Godds worde / yea
 dyd also reprove and sharplie rebuke those thinges:
 which thing Au^gustine dothe witnesse as he is
 allegded. 23. q. 4. ca. Recedite. and in many other

places there. Let our sacrificinge priestes do the same vnto vs at this daie. Let thel, celebrate the lordes supper and vse other ceremonies / so as by Godds worde they be apointed / thel, we will not draw backe at all / but vse thel, / though the thel, selues thincke corruptlie / and liue more wickedlie / we shall bewaile / we shall admonishe / we shall reprove / we shall accuse thel, / and they shall beare their owne synne. Their synne shall not hurte vs / nether will we absteyne frome the sacramentes for their nowghtines / but vse thel,. In which doil,ge we shall not col,municate with their wickednes / for we shall vse the rite and ceremonie as the lord [...]e col, Âmaul,ded / and instituted. And this thing me,t Christ whe,l, he saide. The scribes al,d pharisees do syt in Mo ses chaire / what they byd yow do / that do / but as they do / see that ye do not. So Christe commaunded the leper whom he hadde cle, sed to go vnto the priest. The blessed virgin likewise she might well after the birthe of our sauour Christ offer the payre of Turtl,es or too yonge pigeons / because it was so commaunded in the lawe. By this example our men can not heare masse / because it is a thinge contrary to godds [Page] worde: But let these papists giue vnto vs the sacramentes / as Christe dyd institute them / and we shall vse thel, / and yet neuerthesse reprove their wickednes. Nowe our men beinge thus at all poin, answered / and ouercommed / do flye to this at,nght. Though they saye they it be a synne to go to Masse and such popishe pelfe yet it is but a light synne / and not so seuerely to be reprobued. What (say they) we do many thinges which we shuld not do. but God forgyueth thel,. 2c. To the last I aunswer: The goodnes of Godd which doth forgyue synnes vnto them that be truly penitel,t / doth not diminishe at all the gretnes of the synne. Wherfor I will aunswer only / to that they saye / that it is but a light synne. Which thinge whilst they do saye / they do not thincke this with themselues / that all synnes haue their proper weight and burthen. For doinges and the nature of thinges done ar not to be considered simplie of themselues, but they ar to be weyed by godds worde and lawe / by

Matth.
23.

Luc. 2.

which they arforbidde^l. By it / wicked actes and the do [...]inge of them ar to be iudged: And seing that the poure of the lawe and worde of God is all one in all co^l,maundemen^{ts} / by it / the weighte / burthe^l, and greatnes of syn^{ne} co^l,mitted / is to be weyed considered and iudged. S. Iames therfor in this cause doth saye. He that hathe obserued the whole lawe / and dothe offend in one / is made giltie of all. Which sayinge truly is harde and sharpe / but most true / and teachith all me^l, that they shuld not extenuate synne. But this place of Iames / is not so to be vndersto^l,ded / as thoughe that all synnes wer equall and like. That doth Au^gustine truly and playnly denye: He saith that the Stoickes do go about to proue it / when they saye / that all vertues are co^l,ioyned and knitt together / so that he which hathe one of them hath all / and he that wa^l,tith one wa^l,tith all. For wisdom (saye they) is not fearefull / nott intemperate / not vniuste / ther^{for} it hath ioyned with it the vertues which be con^{trarie} vnto these vices: And likewise iustice / stre^{gh}the / tel^l,peraunce and other vertues are not vnwise / but are ioyned with wisdom / wheruppon they do conclude / that all vertues are conioyned and knitt together. Theise thinges / saith Augustine / do not agre with the holy scriptures / which do witnes. That in many thinges we do all offend / and If we saye that we haue no synne / we do deceyue our sel^{ues} and ther is no truithe in vs. Wherfor seing that we synne in many thinges / and in synnyng we ca^l, not haue that vertue which is co^l,trarie to that synne which we do committ / and yet it maye be that he which fallith in one synne / may be co^l,staunt in other vertues / the opinion of theis philosophers is fals. As for example: Be it / that one be of an hastye na^{ture} / or do exceade measure in eatinge / and yet he gyuith euery man his own / and will gyue his life in Godds cause: thoughe this man be fearce / and intemperate / yet is he called a iust ma^l, / and a stron^{ge} man. S. Augustine doth also putt awaye the si^{militude} of the stoicks / whiche is. That the man doth die in the waters / if they be but half a handfull ouer

Iacob. 2.

*August.
Epist. 29.
ad Hiero.*

*Iaco. 3.
1. Ioan.
1.*

[Page]

/ his heade / aswell as he ouer whos heade they are
 / ten / or twentie cubites. This is no apte
 similitude / saith he / therfor let vs take an other
 more fitte for our purpose / of light namely and
 darcknes. Certainly when one is in darcknes / the
 more he dothe departe and go out of it and drawith
 nighe vnto light / he begynnith the better to see
 sumwhat / and so though that yet he be compassed
 with darcknes / yet is he sumwhat partaker of the
 lighte. But he that wyll knowe more of this matier /
 let hym reade that Epistle of Augustyne: Wher he
 prouith playnly / that all synnes ar not like / as
 the Stoicks did thincke: Now to return to our place /
 which we did rehearce. Be that offendith in one / is
 gilty of all. Ther is no obseruacion of Godds Lawe to
 be receiued with an exception / as thoughe we
 might chose one parte of it to obserue / and
 separate or sett asyde the other parte at our will and
 pleasure to neglecte it. The commaundementes of
 the lawe ar conioyned of the lorde and knitt together
 / and so gyuen vnto vs: We must not now disseuer /
 and separate the, as we lust / but without exception
 we must obserue the whole lawe. We must consider
 and loke vppon the Auctoritie of the lawe gyuer /
 which is Godd / It is of force aswel in one col
 „maundement / as in the rest. This doth Iames
 seame to meane / when he saith: He that
 hath sayde / Thow shalt not committ *Iacob. 2.*
 adulterie / the same hath sayde /
 Thow shalt not kill. As if he shuld saye / he is no les
 contraried in any one of theise [Page 40]
 commaundementes / then in an other. And therfor
 (to adde this by the waye) let them wel consider
 what they do which do profes to receyue the gospell
 / and yet they do refuse ecclesiasticall discipline:
 Wheras the lorde / which hath reuealed and opened
 the gospell vnto vs by Christe / doth appoint
 discipline to be a parte therof. Theise men do synne
 against the whole lawe. The papistes do also synne
 herin / which do preache their parted
 righteousnesses / as meritorius of congruitie. But to
 returne / this is also manifest / that he that
 synnith in one / is therfore gilty in all / for that
 as now by lust and tentacion he is caried into sum
 one transgression / and so dothe synne / euen in
 like manier shuld he offend in an other euill / if he

wer assaulted in the same sorte / and with that
same violence of temptation. And Augustine in the
place before alledged. doth saye. That therefore he is
made giltye of all / because he synneth against
charitie / vpon which the obseruacion of the whole
lawe is grownded. To be short therfor / when we do
thus fall into synne / we must not lightly tryfle it of
and excuse it / sayinge that it is but light / and
small: for synne is not to be considered of the
matier / and manier of the action only / but of the
force poure / and dignitie of Godds worde which
doth forbidd it. And yet les I shuld seeme to be to
rigorus and strayte in this matier of
masse hauntinge / let ther be hadd a
consideracion / or difference of the matier / and
doinge. And truly I can not see / how this [Page]
finde of synne and doinge can be iudged to be light /
or small / seing that it is a transgressiõ, committed
against the furst table of the lawe / in which the
worship due vnto Godd is commaunded which
worshipp being sownde and safe in a man, other
vices and synnes ar the more easily corrected: And
agayn this being corrupted / all other actes are most
vnacceptable vnto Godd. Whordom, by Godds lawe is
to be punyshed by death / yet is it a synne but
against the. ij. table. And what shal we thincke then
of spirituall whordome? how seuerely doth Godd
iudge it? how sharply ought it to be punished? If
therfor thou dost consider the commandement
which thou breakest / it is of God: If the matier / it is
aganist the furst table and therefore thys synne is the
more heynus and weightie. Besids this / our men do
counte this Masse hauntinge a fault to be either
contemned / or not so depely to be considered in
them bicause they do not synne with mynde will and
affection / but as it wer compelled and of necessite.
But I aske them / what manier a violence and
compulsion this is throughe which that necessite
commithe of which they make their excuse? Truly
they can not saye that it is ony other / then bicause
they wolde not ronne into the daunger of the losse of
their Goodes / their estimacion and lyfe. This is then
no absolute necessite but such a one
as risith of ther own corrupt affection
and will, wich prouith that their action is
voluntarie. As Aristotle in his Ethicks

Aristote.
Ethi. lib.
3.

doth saye of the losse which [\[Page 41\]](#)

shippmen do suffer in a tempest / which do cast out of their ship al their Goodes whel, they be in daunger of shipp wracke: They seame truly to be compelled to do it / and yet willingly they do it / and therfor they are sayed. To do. bicause that withe deliberacion and aduise / they do determin / both with iudgement and will / rather to abide the losse of their goodes / thel, of their lyfe. Which thinge as the mariñers do wisely determyne / so our men do folishly / which for the loue that they beare to their lyfe / bodie al, and goodes do not chose to abide the losse of thel, all / in refusing to come to these detestable masses / to gayn therby lyfe / and saluacion euer lastinge. And so do they col, mitt doble synne. Furst they synne willingly. Thel, they do prefer earthly thinges before heauel, ly / outward thinges before inward / the bodie before the soule / their Goodes before God: Which is not done but of such / as ar the very [...]. Idrel, of the world. Of affectio, verily / though they do saye nay / they do that which they do / but of that inordinate affection which they do beare to their riches. Wherfor this is no iust excuse which they make. For as well might the Corinthians / euen by the very same reason / haue sayde to Paule. If we do comme vnto these feastes wher the meates offered vnto Idols are eaten / we do it not with that mynde as thoughe we allowed such sacrifices / but we ar compelled therunto / for if we shuld auoide theise solemne feastes / we shuld be taken as sedicius men / euell citizens / vncourteous / we shuld loose our frends / al, and most profitable healp and defence / Yea [\[Page\]](#) and paradue, ture our goodes and countrith, Paule hearith noone of all these thinges / but doth sharply reprove thel, / as in the furst epistle which he wrote vnto thel, it doth appeare. Aarol, also by the same reason might haue excused the making of the golde, calf / al, and sayed / I did it not with my myn de / I was col, pelled / and if I hadd not folowed the mynde of the poeple / they wold haue stoned me. rc. But Moses / who did well perceyue that this was not of an absolute necessite / but did rise of such a corrupt grownd and matier as neither righteousnes doth suffer to be receyued / neither Godd doth ad, mitt / he col, demnith the

Exod. 32.

act / a l̃, d doth sharply reprove Aaron for it. These men ought also to thincke this: That the masse is as it wer the signe a l̃, d sure marke / the pleadg / a l̃, d seale / by which the papists do knowe who be theirs / fro l̃, others. For whether a ma l̃, gyuith almos / whether he prayeth / whether he lyueth a cha ste lyfe / and so forth / they passe not at all: This only they do regarde / whether he hearith Masses: which thi l̃, g if they perceyue that he doth / for the whith they thi l̃, ke that ma l̃, to be ther own / a l̃, d on the other parte / to abhorr the Masse and not to heare it / is euen the begynninge of fallinge from ther kyngdo l̃, / and from Antichriste. Wherfor we may call Masse hearinge / The publique profession of poperie / the badge of the most vile and filthie Idolatrie which is vsed in our age. In this therfor / i l̃, which papistes put so mutch confidence / that they make therof the very marcke wherby the godly are known from their men / no Christian must [\[Page 42\]](#) dissemble. For if he do / then doth he publiquely professe hymself to be a papist / which is euen to denie Christes gospell: And this to do / is so greate a synne / as no ma l̃, ca l̃, extenuate by ony blind cloke or reason. But thou wilt saye: Ther be greate daungers / of which I am in present ieoperdie / and I shall also sett mi self forthe to other most heauy dan l̃, giers / except I be partaker and do co l̃, municate with papists in the Masse / and such popishe Ido l̃, atrie. I grant that ther are daungers / such is theyr Tyrannie. But remember thou / That Godd hath forseene all theise daungers before / and also hath shewed that they shuld comme / of which though he wer not ignorante / yet did not his wisdo l̃, chaun t̃e his lawe to haue them auoyded: He commaun d̃e d / and doth / that Idolatrie shall not be co l̃, mitted but that me l̃, shuld flye from it / which commaunde m̃ent he wyll haue kept what so euer perill dothe co l̃, t̃e theron. Wherfor let vs cast our care vppon hym which hath gyuen vs this commaundeme l̃, t / for he which doth know righte well / that theise euels are ioyned with the obseruinge of his commaunde m̃entes / he will care for them which for rightuines shalbe persecuted. Truly the violence / and na t̃re of persecution and daungiers is not such / that it can chaunge Godds lawe: neither that he will haue his

lawes chaunged for them. Let persecutions be howsoeuer they be / yet Godds lawe remaynith vnmooueable. Let vs not seeke then to deuide and part ourselues / and our seruice / betwen [Page] Godd a^l,d the deuell / as thoughe we wold gyue our mynde a^l,d affectioⁿ, vnto Godd: a^l,d in poperie and supersticious Idolatries to gyue our bodyes doil^l,ges / and outward actioⁿ,s vnto the deuell. Our mynde is Godds seate / our bodie is his Tel^l,ple. Gyue therfore to Godd / that which belongith vnto hym. Thincke what thow lust of doing and dissemblinge for thy commoditie: Yeat this Rule / and certayn Canon of the holy ghost must now either rule the / or hereafter in Godds iudgement co^l,fownde the. Euell thinges are not to be done that Goode shuld come thereon.

1. Cor. 6.
Mat. 22.

Roma. 3.

Now seing that we haue sufficiel^l,tly spoken of pri^uate men and subiectes / in and through all the par^{ts}es and membres of our distinctions and diuisioⁿ,s / it remaynithe that we shuld entreate of Princes: for so at the begynning we ordered our diuision.

Of Rulers and princes / I make this diuisioⁿ, / So^{me} there are which be chiefe princes / suche as do not depel^l,d and hange on other / of who^l, the Ciuilians do saie / that they haue a mere Rule. Other are vnder Rulars and such as be of lesse authoritie then they / which do depende and ha^l,ge on the higher princes / either by the right (as they saie) of fee / or ells because they are their officers / and mynisters / that is to saye (as they be commonlye termed) their deputies / lieu^{ten}ants and executours of their office. I will firste speake of the higher / absolute / a^l,d mere Rulers: And of them I will both aske and answeere this questioⁿ,: Whether it be lawfull for the^l, to suffer and permite in their dominioⁿ,s the free and familiar conuersatioⁿ, and dwellinge [Page 43] togither of the vnfaithfull with the faithfull? I thinke that it is lawfull / but yet so that they muste take hede of certeyn thinges / and obser^{ue} and kepe

Of Rulers
and
Prin^{ces}.

A
questioⁿ,.

The
an^{swer}.

certeyn Rules and conditions.

The firste is / that they do not enforce nor compell their faithfull subiectes to ioyn with the vnbeleauers in their assenbles / nor in such vnholly kyndes of worshipp of Godd as are contrary to Godds worde: for then shold they not be Godds ministers / as they are taughte to be in the epistle to the Romans / but rather the ministers of the deuill / of Antichriste / and of their furie. Then sholde they be a feare vnto them that do well / and not to them that do euill / neither sholde they promote the worke of God / but the tyranny of Antichriste.

Rom. 13.

The seconde is / they muste not graunte nor suffer / the vnfaithfull to vse their supersticions and wicked Idolatries which are contrary to Godds worde. For it is not sufficient / that they do not compell the godly to wicked supersticio, and Idolatrie / but also they muste forbidde the same to the wicked Idolaters: For not doinge of this Salom, is greatlie accused: Indeede he did not compelle the Iues to worshipp Idolles / but yet dyd he permit and suffer his wyues and concubines, which were straungiers, to haue their Chapells amonge the Iues / in which they worshipped Astaroth / Chamos and such idolls / for which cause the lorde was so angrie wyth him / that as he suffered his true worshippe to be parted and diuided / as he suffered seruice to be done partlie to God and partlie to Idolles. [Page] Euel, so was his kingdome [...]diuided / parte of it came vnto his sonne / and parte to Ieroboam, the sonne of Nabat. And agayn for doing of this / Achaz / and other wicked kinges wer reprobued of the prophetes. Magistrates are appointed to be the defenders / and executours of the first table of the lawe aswell as of the seconde: with what obseruati, the, of iustice call, a magistrate graunte or suffer Idolatrie to be vsed? It is writen, that he hath the sworde to punish euill thinges and vices. If it be his part to punis he theues / and not to permitt them / the same must he do to Idolatrous. Or els we must saie that Idolatrie is no such synne and vice as theft is / or that with other vices it is not to

*3. Reg. 1
[...].*

be punished. And that theis priuies maye do this the better / they muste thei selues take hede that they be cleare fro these Idolatries al and supersticio. Augustine writi, g againste the donatistes dothe il manye places notablie intreate al and ha, the this sentel, ce of the psalme. And nowe ye kil ges be wise be warned ye that iudge the *Psal. 1.* earthe. Serue the lorde wyth feare. rc. It is reaso, al and semyng saithe he that kinges sholde serue the lorde / neither is it spokel, of kinges in respecte that they are mel, / for so are they bou, de to obserue col, men lawes eue, as other mel, are / but as kil, ges they be admonished to vse their power giue, the, of God / al and their sword to defe, de the catho, ke truithe / and to repress the wicked which do op, pugne the church al and truithe of Christ: wherefore it is not lawfull for priuies to grau, t vnto the wicked and vnbeleuers their euill and vngodlie Godds seruice and Idolatries / but they muste maynteyn to their power / those holy rites al and ordinau, ces of godds ser, uice [Page 44] which do agree with the worde of God / al and for, id those which are col, trarie to yt. I do not saie that they must be to curius in ceremonies / as many are / which wolde that il, any wise all rites al and ceremonies sholde he throughli al and in all places of oone sorte / al and manier: But this theis princes shold prouide / that the ceremonies vsed in ther churches sholde not be contrarie to godds worde / yea and that they sholde most neerely agre therwith / al and shuld make for godly edyfyinge and decel, t and comelye ordre in the chur, che: But of their liknes / al and that il, all places the rites / al and ceremonies shold be of one forme / I do not thin, ke it a thing worthie the labor. For what matter ma, keth it if some men do receyue the sacramel, t sto, ding / other sittinge / other kneeling. And if in some places whilest the bretherel, do col, municat / a place of the scri pture be redd / or some psalmes be so, g of the people / or other songes of thankes geuing. Nether is it any great matter / when a corps is caried to the buriall / whether that mel, do followe the hearce holdi, g their peace / or singing of psalmes / or suche other thinges as maye edifie them that do sta, de by. These thinges are to be lefte so free that in the churches suche maie be vsed

/ as shall seme most meete for the edy fyng of the people. Yea I suppose that this varietye and chaunge in rytes / and ceremonies / dothe not a lytell profyte a^l,d helpe to bring in a true opinioⁿ, of ceremoⁿies / and to haue it kepte also: that is / that meⁿ, shuld beleue that all those ceremonies which the holie scri pure doth not apoint / are not necessarie vnto saluaⁿ, / but maye be chaun^g,ed accordinge to the estate of tyme / a^l,d as shall serue for edifyiⁿ,g / as they shall thiⁿ,k Godd [Page] which haue in their hand the orderinge the churche. That moste worthie comen wealth of the venetians / which haue vnder ther dominions / many Cities and places in Grece / they do in eche of them permitt and suffer the rytes / and ceremonies / Bothe of the Greke churche / and of the Latin chur^{ch},e / for rhose wise men do thincke / that the dyuersy^{te} in outward ceremonies which are not taught in Godds worde is not hurtefull. I do not alledg this to allowe all such ceremonies as they do permitt in thos places / but only to shew that they thincke it not a matier of necessite to haue all one forme of ce^{re}monies: The verie same thinge before theⁿ, did Au^gustine iudge as in his epistles to Ianuarius / and Cassulanus it dothe appeare.

The thirde thinge is / that the princes and rulers which do suffer these vnfaithfull meⁿ, to dwell iⁿ, their dominions sholde prouide that they mighte be taughte the truithe: and in this behalfe they muste not neglect them: for as the princes do declare their ge^l,tilnes in suffering theⁿ, to dwell in their dominioⁿ,s so this their pacience muste be directed to the glorie of God: And howe can that be soughte in theis vnbeleauers / if they be suffered to abyde in their noughtie opinion without teachinge? Surely by this meanes in processe of tyme they be made no whit the better / but a greate deale worse then they were before.

The fourth is / that these princes take Godd hede / that by this dwellinge and col^l,uersation which they do graunte vnto the vnfaithfull / they do [Page 45] not infecte the poeple col^l,mitted to their cure and chardge with their sc [...]bbe of vnbelefe a^l,d error. Charytie is to be shewed vnto straungiers indede /

but yet not so that they muste hurte the poeple
among whom they lyue. And this shal the princes
remedie very wel / if that they do not alwaies beare
with the corrupt blindnes of the vnbeleu^euers / but
after sufficient teachinge do compell them to
embrace true religion. I say that when they haue
prouided that these vnfaithfull haue bene taughte
a good whyle and truly instructed / they must then
enforce and compell them vnto the holie and
pure rites and worshippings of Godd which are
commaunded in the scriptures: for princes and rulers
must not alwayes / nor yet to longe suffer theyr
cytyzens and subiectes / to lyue without exercise of
godlynes and vertue. The ende of politicall
gouernemente is / that the subiecte both shold lyue
in felicitye / and also in the practyse of godlines
/ because that godlines and the true worshipp of God
is the chefest of all vertues.

But some man will objecte against me / and say / yf
so be that the vnfaithfull be not yet persuaded / they
shall then embrace truthe against theyr
conscience / which thinge yf the prince compell
them to do / then he compelleth them to synne.
Here must we make a difference betwene the thinge
that of it selfe is synne / and that which is so by
chaunce / by some fortune / or some other thinge
that happeneth / per accidens, as the Logicians do
saye: for whelike the Magistrate / in the [Page]
matter which now we haue in hand / dothe
propounde vnto these his subiectes / the thing that is
right / goode / iuste / and commaunded of God /
prouidinge to haue them taughte therein / and they
will not be taughte / yf then he enforceth them
owardlye to vse none other order in religion
then is commaunded of Godd / and to forsake, all
other / he doth that which is iuste and appertayninge
to his office. But that synne is entermingled in this
matter / truly it is not throughe the faulte of the
prince / but it is of the vnbeleif of these men / of
whiche the prince can not be iustly accused / when
he hath diligently done his part / that they shold
be well instructed. Morouer let them which do
objecte this conscience / that by the same reason
that they accuse these princes we may accuse God:
for he doth propounde his lawe / which is moste

perfyte to be obserued of all men. Shuld men saye?
we are weake / our nature is corrupte and infected /
neither can we do these thinges as thou dost
commaunde them / And why dost thou then enforce
this lawe vpon vs? If we do coulde, we woulde
which thou doest commaunde / verely we synne /
and yf we go not about to do it we synne / we shall
synne also yf we go aboute to do that which thou
commaundest / for we want of perfection /
neither do we obey as we shoulde do: wherefore do
what we will / we shall not auoyde synne: vnto this
the Lorde wolde aunswer. The thinges that I do
provyde to be obserued of you are iuste and
perfect / no man can accuse them of wickednes / But
in that ye are weake and do fall / and [Page 46]
faile in fulfilling of my lawe / the faulte muste not be
layed vnto me / for it is of your own malice and
corruptiõ, / and not through my faulte / for the
which I maye not withdrawe my holy commaun-
dements / Yet thus I haue prouided helpe for you /
Beleue in mi only dearly beloued sonne / and loke
what so euer ye wante / wherein soeuer ye do fayle /
and do not fulfill my commaundements / it shall
not be imputed / nor laid to your chardge vnto
euerlastinge deathe: yea your endeuoyrs and your
doinges / although they be not fully perfect al-
d absolute / yet will I accepte the, well / they shall
plea, me / and I will allowe the,. Euen so shall
the good prince and Magistrate saye: The thinges
which are conteyned in Goddes worde / suche
thinges as are comlye and do edifie / do I require of
you / yf your mynde and conscience do go agaynst
them / ye can not impute it vnto me / I haue
laboured and done my parte that ye shoulde not be
ignoraunt / and miserable perish in ignorau,ce. I
haue caused you to be sufficiently instructed / and
nowe will I procede exhorting / admonishing /
and demaunding of you obedience in these thinges:
do you reade the holye scriptures / heare the
teachers and pastours / al, pray the Lorde to open
the eyes of your harte and mynde. Thus in
aunswering to this obiectiõ, I shew what a goode
prince in this case may and must do. That thinge
also is not to be passed ouer of which Augu-
stine maketh mencion / that he hymselfe was some-
time of this opinion / that nothing shoulde be viole,ted

done agaynst heretiques / but that they [Page] shold on^{ly} be taughte / But his mynde altered after that he was admonished by some wyse Bishoppes / howe certeyn cities / which somtyme were altogether corrupted with the error of the Donatistes / were compelled by the violence of the lawes of good Emperours to receyue the catholike faith / and these at length were so syncerelye tourned vnto the truthe / that they dyd gyue to God moste hartye thanks for that violent enforcement / sayinge that nowe thoughte they might safelye / yet by no meanes wolde they retorne any more to suche pernicious and hurtfull opinions. The prince therefore / after that he hath gyuen them sufficient instruction / yf he shall enforce these men vnto the embracing of such rites and ceremonies as are good and godlye indede / he shall do no hurte at all / but muche good. I do meane that this sholde be practysed only vpon suche as be cityzens / and naturall borne subiectes / or suche as beinge straungers borne / do as denizens dwell in theyr dominions / and so by priuiledge haue the benefite of theyr countrithe: Otherwyse yf they be but straungers which do passe thorough their countrithe / or such as do come either to bye or to sell marchaundize / there is no suche violence to be shewed towardes them. And yet this thing they must take heede of euen in them / that they do not seduce their people and subiectes which are of a good iudgement / that they do not infect them with vice and errour. The Israelites / as I thincke / are in this pointe to be folowed. They did admitt no straunger to be as a lue / or proselyte / [Page 47] neyther did they gyue vnto any the libertie of their countrith / except he did fyrst circumsise himself / admitt Moses lawe / did communicate / and became partaker with them in theyr Sacrifices / submitting himself to their discipline: Which thinge / seing it was well and diligently obserued of them / why shuld not our princes do euen the same? That they shuld suffer no Citezen / nor subiect / eyther naturall / or straunger born / but that they shuld compell and enforce hym / to receyue such religion / and obserue such rites and ceremonies / agreeing with Godds worde / as they by common authoritye haue establyshed. Now will I speake of

those princes and Rulers / which ar vnder these chief
Ruârs. Whome I do deuide into two sortes.
Eyther they are such as haue Iurisdiction / poure /
and aucâritie / which commeth to them by
discent frol, theyr Auncetours / or els committed
vnto them of Empeâours / Kinges / and common
welthes: Eyther els they haue no Iurisdiction nor
Rule ouer others / neyther by discent from theyr
auncetours / nor by commission from other higher
princes / but only are taken and esteemed as men of
worshipp / for the aunâentnes of theyr house and
blud / or for their riches. This laste sorte do not differ
at all in a maner from priuate men / of whome I
haue spoken before / for these are mere subiectes as
they are. Therfor (I do suppose) that the former
Rules / appointed vnto priâte men and subiectes
are to be committed vnto thel, / to be obserued of
thel, / in such maner as I haue before [Page]
declared. But of this other sorte of Princes and Rulers
/ of which some by right of inherita [...]ce / some by
vertue of office committed vnto them / are Rulars
and gouernours of countrithes / cities and places. Of
these I do saye and pronoul,ce this / That in matters
which do belong to Godd and true Reâgion / they
ought to do no other things / but those / which I
haue already shewed that they muste do / which are
meere / absolute / and the hygher princes and
Rulars. For it is not lawfull for them / no not at the
commaundement of theyr hygher Princes and Lordes
/ to compell those subiectes ouer whom they haue
rule / to receyue wicked Religion and suâpersticion
/ neyther to permitt the vnfaithfull in the places
where they do beare Rule / to haue theyr vnâgodly
Idolatries and supersticions. This must thei not do /
no thoughe they were (I saye) therunto col,
âmaunded by theyr hygher princes and Lordes / of
whom / and vnder whome / they haue theyr
auctoriâte. But yf thou wilt saye / that they must
obey theyr hygher poures / I will graunt that / but
(as the sayânge is) *vs (que) ad Aras*, that is vntill
they do come to matters of Religion / and vntill they
do commaunâte in Religion thinges contrarie to
Goddess worde and truthe. For when they shall
commaunde that which is against Godd / and is
hurtefull to the conâscience of mal, / these
magistrates must not obey thel,. For these vnder

Rulars are called into a parte of the cure and charge of the goode gouernemente of the countrie / by the force of theyr dignitie and office: They [Page 48] must not therfor putt those thinges in execu^{ti}on / whiche are agaynst Godd / and are hurtefull to theyr countrie: Yea they ought both to persuaide by reason / and to defende by poure the contrary. The Lacedemonians / when they whiche hadd ouercomme them / did demaunde of them such thin^{gs} as were against the ciuile lawes and libertie of their citie / They answered / If ye do commaunde vs to do thinges which ar more weightie and greuous then death / we wyll rather dye then do them: Thus ought these vnder Rulars answer theyr higher Lor^{des} / when they do commaunde them to do thinges which are to the defacing of Godds glorie aⁿd truth / and to the wounding and vnquieting of the consci^{ences} of their subiectes / whiche thinges are more weyghtie and greuous then death indeede. In Cy^{le} things they may gyue place to the vniust com^{ma}ndementes and decrees of theyr hygher Lor^{des} / but that ought they not to do in the cause of Godd / and pure Religion. The Machabees at such tyme as the Iues were vnder the Rule of the Ma^{cedonians} (Antiochus / Demetrius / and Alexa^{nder} / I meane) which princes did leade the people awaye from the true worship of God / and from the seruice taught in hys worde / wolde not obeye them. But that house and tribe of the prestes' called *Asmonei*, whiche in dignitie were nexte vnto the house and stocke of the Kinges / and bare the chief Rule nexte vnto it / les that the true worshippe of Godd com^{ma}unded and taught in the lawe / and which hadd bene retayned a [...]d vsed in theyr countrie / shul [...] be thus leafte and forsaken / they did Rebell [Page] against thos kinges as the historie doth witnes. But if this historie for the insufficiencie of the auctoritie of the bocke (which yet is a [...]rue historie / as Iosephus also doth witnes) will not suffice to proue this matier: Then let vs consider what Ioiada the bishopp did in the dayes of Athalia: She hadd by violence ob^{ta}yned the kingdomme / aⁿd so was she the supreamie ordinarie poure: But yet he sturred vpp a commoti^{on} agaynst her / And he brought the Sonne

4. Reg.
11.

of Asa / Kinge Ioas / I meane (who was
saued by hym fro^l, her bluddy sworde) into the
kingdome: For he knew that by Goddes worde the
kingdome was gyuen to the house of Iuda / He
perceyued also that she went about to haue all good
Religio^l, / and true god^lnes / vtterly
ouerthrowen. Therfor as she had vn^lstly shedd
innocel^l,t bludd / eue^l, so he most iustlye co^l,
^lmaunded that she shuld be slayne. Kinge
Ezechias also / was in subiection to the King of the
Assyria^l,s / for Achaz his father hadd
submitted hym selfe vnto hym / and did
not only paye hym tribute / but also for
his plea [...]ure did chaunge Godds
Religion: for whe^l, he wente to Damasco to meete
this Kinge / he com^lmaunded that an altar shuld
be made at Hierusale^l, / after the patrone and
fashion of that which he hadd seene at Damasco.
This Kinge Achaz his sonne / godly Ezechias /
perceyuinge that these thinges whiche his father
hadd done / were repugnant and contrarye vnto
Godds worde / hurtefull also to the consciences of his
subiects / he (I say) did fall away fro^l, [Page 49]
the Kinge of the Assyrians / which yet was now his
superior and hygher poure. Indeede he soughte fyrst
to pacifie hym with gyftes / which thing when he
coude not do / then to the vttermost of hys poure he
dyd defende hym self / and his people agaynst hym.
Neuertheles in this matter sedicion muste be
auoyded so much as may be / and these princes
must not vnder the colour and cloke of Religion /
seeke theyr own gayne and honor: but here only let
the^l, re^lste / that nothing be done contrary to
Godds wor^l,de / and not for those thinges which
are done to hin^l,der theyr ambicion. Of this corrupt
affection yf thei be cleare / and onely for Religions
sake do resiste the wicked proceedinges of theyr
hygher princes and Lordes / let them not thincke that
they do herin anye vnrighteousnes at all. But yf one
will objecte and saye: Thys maye not be / for all men
are commau^l,ded to obeye the hygher poures. I
aunswer / It is true indeede that the holy
scriptures do commau^l,de / that euerye
soule shulde obeye the hygher poures /
but so farr as by Godds word it is lawfull to obey /
and no further. For the holy scriptures do likewyse

4. Reg.

18.

Rom. 13.

say / that the Rular is not any feare to them that doth good / but to them that do euell. Wherfor seying these principles / in this case by theyr endeuoir and laboure / do promote that which is goode / they do well and not euell: and so ought they for this doinge to be without fear of the hygher poure / because that herin they do not resiste agaynst them / with that Resistaunce which is forbidden. Wilt thou (saith he) be without feare of the poure? do well [\[Page\]](#) then / and so shalt thou be praysed of the same: If these princes and rulars do defende godlynes and religion / they do good / then by the iudgement of Goddes worde they are without feare of the poure / and do deserue prayse of theyr hygher poures a^ld lords. But yf thou do euell (saith Paule) then feare the poure / for he beareth not the sworde for nought / but is the minister of Godd to take vengea^lce on them which do euell. Thus doth this place arme the myndes and co^lsciences of these inferior princes of whom I speake / that they shulde not feare theyr hygher poures / when for the defence of Goddes religion / they do resiste and not obeye theyr wicked commaundementes. Yf any will now thus saye agaynst me. He that hath the kinglye and supreame auctoritie / vnto whom by othe I do owe obedience / commaundeth these thinges / and ther^{ef}ore I must obey. I answer that thou arte not bou^ld herin to keape any such othe or promis. For when he commaundeth those thinges whiche are agaynste God / he doth not the office of Goddes minister / to him the^l, therein thou dost owe neyther faith nor obe^{di}ence. Agayne yf thou wilt aske / By what righte may these vnder rulars and inferiour magistrates / thus sett them selues agaynst the hygher princes / which haue the verye supreame right and poure to defende pure and godlye Religion / and the true faithe. I aunswere. That the electours of the Em^{per}ore / and the Princes of Germanie / and the fre city^{es} / do it by the Imperiall poure and righte / whiche is committed vnto them: [\[Page 50\]](#) And that the Magistra^{tes} and Rulars whiche are in kingdoms / they do and darre do it / by the Kinglye poure and right ly^{ke}wyse committed vnto them. For Emperours and Kinges / and such hygher poures / haue therfor cho^{se}n and taken these vnder Rulars and officers / as it were into a parte of theyr

Rule / to be theyr helpers / in administringe and ordering theyr businesses and charge / to the ende that Iustice might florishe so muche the more. And euen so from the begynninge poure and Rule was gyuen vnto these / that they shulde rule the common wealthe / for that part therof / whiche was committed vnto them / iustlye / vprightlye / and godlye. Whereof the Emprour in the Code doth saye / that yf he shulde commaunde anye thinge agaynste righte / he wolde not that anye suche decree of his shulde auayle in iudgementes. The very same thinge is to be sayde / where a kinge or suche which do retayne the supream auctoritie / do commaunde or determyne anye thinge agaynste right. Not vnworthily is Traianus the Emperour therfore commended / who when he delyuered the sworde to a Rular in his Empire / sayde: If I do coulde commaunde Iuste thinges / vse this for me / but yf I do require vniust thinges / vse it against me. But on the contrary part / Gregorie the great / Byshopp of Rome / can not in this behalfe be praysed / but disprayed / and accused: Who seinge that the lawe whiche Mauritius the Emperour had made was vniuste / which was / That no man entangled with the matters [Page] of the common wealth / or which was appoynted to the warrs / might be made a priest or a monk / he wrote to the Emperour / That after that he hadd seene hys lawe / he was wonderfullye afrayed and astonied / And therfor he desireth hym to diminishe somewhat of the rigour of the lawe / or els to chaunge it altogether: But yet he added / That as touchinge hymself / after that he hath now done his office in admonishing hym / now for the obedience which he doth owe vnto him / he wolde publishe his lawe / as he hadd commaunded. Thys acte surely can not, but be reprobued in this Busshopp. Agayn here thou wilt happily saye. What yf the hygher Prince will not allowe me to do myne office / or doth reuokethis parte of myne office? Truly no man coulde take that fro thyne office / which God hath coulde commaunded the to do in it. No man can discharge the of that dutye / whereunto God chargeth the in thyne office / wherfore so longe as thou bearest thyne office / do thou the dutye that longeth to it. Many there are which do thincke / that when this dealinge and doinge of the inferior magistrate

agaynste the hygher Rulars is thus straitly required / That Godds Religioⁿ, is not to be promoted after this maner by theⁿ, / but rather / that they do sufficientlye the thinge which beloⁿgeth vnto them / yf they do forsake theyr office / and gyue ouer their Rule and auctoritie. So do not I thincke / Thy dignitie and office is not so lightly to be gyuen ouer. Thou dost gyue ouer thyne office / because thou w [...]t not strayne thy self therin to promote the glorie of Godd: And this is to depart [Page 51] and fall from thy vocacion: which thou oughtest not to do / especi^ally wheⁿ, thou dost playnly see / that thy rouse and place / shalbe bestowed vpon those / which ar wicked and both do / aⁿd will oppresse the kingdom of God. These men must abyde therfor in theyr offices / so loⁿg as they be not putt out of them by the higher pou^{er}s / and stroⁿgly must they defend the glorie of God in them.

Now when I on this maner do entreate of these thinges / I do not make or shewe an easye waye to sturre vpp sedicions. But this onely I do seke / and care for / That those thinges which do belonge vnto Godd / shuld be gyuen vnto Godd: and those thin^{gs} which are belonging vnto Cesar / shulde be gyuen vnto Cesar. If the wordly substau^l,ce and ritches of men were required and asked by the hygher pou^{er}s / I wold counsell to gyue theⁿ. But in those thin^{gs} which do belonge vnto the worshipp of Godd / I say / that thei must not yealde to the wicked requests of theyr hygher Rulars and lordes: here is no place to be gyuen to theⁿ, / but in our owne ciuile mat^{er}s we must yealde / yf to yealde in them be not a^gaynst Goddes lawe. In which case Naboth is to be excused / which wolde not graunte hys vy [...]eyard to the Kinge: He dyd it not of couetousnes / or of to great a desyre which he dyd beare to the thinges of the world / but because he dyd knowe that in gyuing awaye of his vineyarde so / Goddes lawe shulde be broken / by which he hadd appointed / that the feel^les and possessions amonge the [Page] people of Israell / shuld remayn in theyr tribes and kindreds / as they were iustly distributed at the beginning. This lawe of God wolde

Matt. 22.

3. Reg. 21.

Num. 33.

Kinge Achab haue broken / and therfore
required he the coloure sent of Naboth / which he with a
good and a safe conscience could not do / and
therfore wold not. But halas / sorow it is to behold
/ how that there are many Dukes / Earles / and such
princes / from whome yf an Emperour or a Kinge
wold take their dominions / landes / lordshipps and
inheritaunce / they wold leaue nothing vndone /
yea they wold do all that they could do / to defend
their own / and to resiste their vnrighteous doinge:
But when the kingdom of God is assaulted by
tyrauntes, and the gospell and bequest of the bludd
of Christe taken violently and wretchedly away from
them / and fro the children of Godd which are
committed to their tuition and defence / they will do
nothing at all. Yea when they are required of their
hygher poures / as ministers of their furie / to
destroye and ouerthrow the gospell / then they
neyther sturre nor speake anye thing at all / but do
as they are bidde. In their own cause they can
fight / and rebell / but in Goddes cause / they are
as it were no princes nor Rulers. Whereby we can
not thincke any other thing of them / then this / That
they do not at the hart esteme the gospell of Christe.

Nowe this is remayning / that I sholde answer vnto
those reasons which were put forthe at
the beginning to proue that the dwelling together of the
faithfull with the vnfaithfull is lawfull / and
conforte them. Firste / the example of
Christ is set against vs / which dyd eate
and drinke familiarlye with scribbles /
pharisees / publicanes / and synners. We muste
remembre that Christe was not onely stronge / but
the chiefe heade of all them which be stronge. He
coude so profyte them which were euell / that their
euill shuld not hurte him / and therefore might vse
familiaritie with the wicked. Euen so there is no
cause to the contrarie / but that they whiche be
learned and constante in the truthe / suche as can
profite the vnfaithfull by their conuersation and
familiar being with them / and not be hurt by it them
selues (as we haue admonished before) may be
conuersaunt with the vnbeleauers and wicked.

*A confutation
[...]ion of
the
[...]laces
alleged.*

The seconde place is / Paule wolde not that the faithfull married vnto an vnbeleuer sholde departe / yf the vnbeleuer will dwell together with the other. This I do also acknowledge / as 1. Cor. 7. befor I haue said: for vnto thel, / al necessary businesses / especially those which are ordeyned of God / are to be done. And yet in that place which is here alledged / Paule is not so to be vnderstanded without exception / as these mel, do iudge: for yf the vnbeleuig married parson / shold col, continually moue the faithfull to Idolatrie / or sholde not cease to blaspheme Christ / and prouoke the other to col, mit like blasphemie / so lo, g as thei did liue toge ther / this ioynt life in mariadge were not to be col, ti, ued: for this were not to dwell together / but to col, , spire together against Christ: Paule therfor speaketh of suche cohabitacion as is [Page] lauffull without suche solliciting or mouinge to euell and blasphemye.

An other sentence of Paule is broughte which he writeth to the Corinthians / where he teacheth that all couetous parsons / euill speakers / dronckardes / whoremul, gars / and such 2. Cor. 5. lyke / are not to be auoided / for then sholde they haue gone out of the worlde. But he wold / that we sholde kepe our selues fro, thel, / which being called brethren / are infected with these vices. As concerninge this place / we must consi, der the mynde and purpose of Paule. Firste he dyd perceyue that for the necessitie of lyfe it coulde not be that the faithfull shulde auoyde the companie of all which at that tyme were vnbeleuers / for the greater part of men at that ceason was without Christ / and they beinge auoided of our men / coulde not therby haue bene made the better / But into thel, which be, fore were bretheren / bothe sorowe and shame was dryuen / when they dyd see that they wer now shon, ed of the godlye / to whome as they were before righte deare / so with them they were familiar. And by this meanes the church was not euill repor, ed / neither for clokinge of euill among themselues / nor for to seuer separatinge themselues from them which were not yet conuerted: seing that they lyued with the vnbeleuers / partly for the necessitie of lyfe /

partlye to turne them to the gospell of Christ: wherfore this sentence doth make nothing at all agaynst those thinges which we haue alreadye spoken.

Moche lesse maketh that for them which they do bringe in / that Abraham did become a [\[Page\]](#) straungier among the heathen, and Idolatrous: first that which Abraham dyd / euen by the callinge and commaundement of God he dyd it. Againe he was of suche knowledge and constancie in the truthe that he coulde be conuersauld with the vnbeleauers with out hurtinge of him selfe / and wyth moche profyting of the. For he caryed aboute with him the name of god and his holy and true worship / whither so euer he went. And the very same thing / maie we answer of Lot.

Gene.
12.

For if Lot went to Sodome / with a Good mynde to teache the true faithe and godlie life / he owght not to be accused therfore / for it was well done / yea it was the prouidence of God towards the Sodomitys / that they mighte be better taughte / and earnestly called vnto repentance. So dothe God admo[nish]e before he destroyeth. So Abraham was sent amonge the Cananites. On this sorte to go amonge the wicked / and vnbeleuers is lawfull and laudable. But if Lot went to Sodom, only because the pleasure of the place pleased him / he dyd not wel. Neither indede dyd his going thither happen luckelie / for he was led away captiue / so that he was in nede to be rescued again by Abraham. And likewise when God burned the Cytie / he was compelled euen against his will to forsake it.

Gene.
14.

Of Naaman I shall not nede to speake nowe / for of him I haue spokel, enough before. I suppose lykewise that the cause is open, and plaine inoughe / wherfore manye of them which were healed of Christe were sent fro, him to [\[Page\]](#) their own countrie / and kindred / to publishe and declare amonge the / what had happened vnto the. This nowe remayneth / that I shoulde

6

7

peculiarlie speake of the Iues / and heretikes. For these too kindes of men, do in all places this daye liue amonge / and do dwell together wyth the Christiaⁿs.

As concerninge the Iues / there be certayn reasons why they are to be borne withall and suffered. Of which Augustine / amonge others / doth make mencion in many places. Firste / they aboue all other sortes and nations of men hadde the promise made vnto them. Neither are they all yet vtterly to be decayred of / for the roote remayneth into the which they maye be ingrafted agayne / and nowe and theⁿ, some of them / thoughe not many in Nombre / do come vnto Christe. Paule saith to the Romans / that partly blindnes is happened in Israel / as if he wolde saie / not vpon all / nor for euer. And afterwarde he saith / when the fulnes of the gentyles ys comme / theⁿ, all Israell shalbe saued: vnto that ende therfore the lorde saueth / and preseruith them vnto this daye. And that thou sholdest not thincke that this place is to be vnderstanded allegorically of the spirituall Israel / Paule teacheth it as a myserie / and dothe recite the prophecie of Esaie / in which it is sayd: That then all the iniquite of Iacob shal be taken awaie. Besids this they are called ennemies / but yet beloued for the fathers. And Augustine ex^{pl}oundinge the historie of the prodigall sonne / saith / that he dothe represent the gentiles / for as he went into a farre [Page 54] countrie / so the gentyles dyd departe so farre frome God / that they worshipped Idolls as by a publike order and custome co^mmenlye receyued: But the elder sonne / by who^m, the people of the Iues is signified / went not farre awaie / but was in the felde / not in his fathers house verylie / which is the church / but in the felde / for the Iues are occupied / and co^muersaunte aboute the letter of the scriptures / they vnderstaⁿde them whith an earthly and fleshly mynde. And therefore it is sayde / that he was in the felde: At the begynning he weⁿte not into the house / but at the last he shall entre / and be called also: And alwaies Augustine

Of the Iues

Rom. 11.

Esa. 59.

Quest. Estab^lish^g lib. 2. quest. 33. Luc. 15.

bringith this sentence to perſwade
men to suffer the lues / which is writeſ
in the 58. psal. as he noſ, bred the
Psalmes. [...]ley them not / lest my
poeple do forget / but scater theſ
abroade. &c. The sonne of God praieth
the father / that the lues mighte not be
vtterlie slayne and destroyed but scatered
abroad throughe the worlde. Other
counſailles and nacyoſ, / being subdued of the
Romaines receyued their lawes and rytes / and so
became Roſtains / but the lues although that
they also were ouercome of the Romaines / yet
were they neuer made Romail, / neither il,
ordinaul, ces / lawes / nor reſtroyoſ,. They do kepe
their own lawe (so farre as they cal,) eueſ, vnto this
daye: They wander aboute disperſed and
scattered abroad / neither do they forget the lawe of
Godd / they haue it / not to obserue it indeeſe /
but only they do reade yt / al, d they do also retheyne
certeyn signes / as Circuſ, cisioſ, and other ordinaul
, ces / by which they are knoweſ, from [Page]
others. But they ofſer no sacrifices / for to
sacrifice was lawfull only at Hierusaleſ,. And thus it
semeth that the lorde hathe sett vppon them a signe
/ as he dyd vppon Cain / which slewe his brother
Abell.

Lib. de
fiſe
reruſ,
inſib.
cap. 6
Psal.
[...]59

Neither is this their dispersion amonge all the
natioſ, of the worlde vnprofitable for vs. They
are braunches brokeſ, of / and we are grafted in
their plaſt / which thinge whilest we do beholde /
we must acknowledg the iustice of God towards them
/ and his grace towards vs: And we muste take hede
/ that we be notlykwise cutt of through vnbelefe / for
the which they were broken awaie. Ther is another
col, moditie besydes this that commith of this their
dispersioſ, which is / that they do kepe our bokes /
the holy byble I do meane. These they do carye
aboute with them / they reade them / and thoughe
they beleſe not / because they are blinded / yet
do they col, fesse that these wrytinges are true. And
so though they be our enemies in their mynde / yet
the bokes which they haue and do reuerel, ce / are
our witnesses. wherſore I cal, not maruayle
ynoughe at those meſ, which do persecute and

hate the tonge of the Hebrewes / and the Hebrewes
 bibels / and do burne them / whel, as Augustine in
 his boke / *De doctrina Christiana*, dothe bidde / that
 we sholde go to the truithe of the Hebrue
 tonge / if we do doubte in any place of
 our translations. The selfe same thinge
 dothe Hierome teache in manye places.

lib. 2. ca.
 11.

But they saie that these booke are corrupted of
 the Iues. Heare I thinke good to answer [Page 55]
 with Hierome. Either saithe he they dyd this before
 the comminge of Christe / and the preacheinge of
 the Apostles / or after: if before / it is marvell
 that when Christ / the Apostles / and Paule / dyd
 reproue moste shalfull faultes in the Iues / that
 they wolde haue kepte in silence so greate and
 haynous a sacriledge as this: surelie if it had bene
 so / they wolde haue reproued yt. But if it was done
 after Christes ascel,siol, / they wolde thel, chieflie
 haue corrup ted those places which do make mel
 ,ciol, of Christ / and those which Christe / and his
 Apostles did alledge. But those remayne safe and
 vncorrupte / the same sense and meaninge of thel,
 is in their bible in which they were recyted of Christe
 / and his Apostles (for aboute the wordes they were
 not so curious) wherfore it is not lyke / that they
 haue corrupted any other places at all in the holy
 bokes of the scripture. Yea if a mal, dothe iustly
 beholde thel, / he shall see that they haue many
 moo testimonies and sentences for vs / more plaine /
 I saye / then our col,men translatioll, haue / as
 in the. 2. Psal. kisse the sonne / where ours
 haue / laie holde of knowledg. In like maner the
 who. 53. of Esaie / which dothe moste plainlie
 prophecie of Christ / remaynith vncorrupt. The bokes
 therfore are not corrupted. Yea they coude not haue
 corruped those bokes thoughe they wolde / but it
 shuld be easily espied: for ther be of them manye
 moste awn cient in wryten hande / which haue bene
 kepte moste diligentlie of Christians. But let vs
 retourne to the profyt that Augustine speaketh of.
 Many might [...]e thinke / that those thinges [Page]
 which are spokel, of the olde people were vayne
 and fayned / and likewise those thinges which we do
 tell owte of the prophettes / excepte they dyd see
 the Iues thel,selues yet liuinge / and remayninge /
 with their bokes / which do beare witnesse to the

thinges that we do speake: wherefore though the Iues be blinded in mynde / and in harte are our enemyes / yet euen them and their bokes we haue moste plaine witnesses of our faith. Aske theſe of the prophettes whom Christ dothe alledge / they graunte theym to be true. Aske them of the vnderſtandinge of theſe / in yt they are ignoraunte / because they are blinded. And amonge all other witnessinſes / that witnesse which is gyuen of a man's enemye is of greatest weight / and makith most for him: Of suche witnesses truly the lorde hathe prouided good stoore for his church. For we haue not only the booke of the Hebrues to make for vs / but also the verſes or rydles of the Sibylles / which were of an heathen poeple. It is not to be thought / that our elders fayned thos verses: for Sibylles bokes were euen commune / in all mens hands / in the tyme of Eusebius the bishoppe of Cesarea / of Lactantius / and of Augustine. All which do vse / and alledg them. But if they hade alledged false and counterfett verses / the heathen men which then excelled in knowledge / and were very many also in numbere / they wolde haue reprobued theym as vayne men and lyars. If then men wyll gyue this vnto the verses of the Sibylles that they be vncorrupte / moche more is it to be giuen to the bokes of the Hebrues. [Page 56] Thus hath it pleased the lorde to defende and arme his church / yea euell, with the testimonies of his aduersaires. Wherefor let the Iues be suffred amonge the Christians / both for the promys which they haue of the saluacion, to comme to their stocke / and also for the commonities which they do carie with them / such as I haue rehearsed. And for this cause / they be not only by lawes suffered / but also they haue their Synagogues graunted vnto them: As in the Nouellis Constitutionibus of Iustinian / and in the Decrees / it doth appere: But this is permitted vnder such condicion that they shuld not haue moo Synagoges then they hadd before / nor greater: Yet maye they repaire them that fall into decaye: This was graunted to them / bicause that in their congregacions / ther is no impiete / nor wickednes committed: They do but reade only the booke of the holy scripture / and do publiquely praye. In which thinge yet the

Magistrates and Bushoppes / do euell / which do not diligently serche / take heede / and prouide / that they do nothinge els in their congregations indeede / then that I haue spoken of: for they shuld by al meanes take heede / that in their publike and common pray^{ers} / exhortations and readings they do not speake euell of Christe our lorde and Godd. Which thynge seing they do not / both the Magistrates and the Bushoppes are in greate fault. Vnto Turcks this ought not to be graunted / that they shuld gather them selues together in congregations to do their Godd seruice / bicause that in the [Page] same they reade neither the old Testament / nor the newe / but only their own blasphemus and filthie Alcorane. Moreover the Iues shuld be forbidden the practise of their exchauges / and their vsuries. For not without mutch dishonesti and shame / do they afflicte many poore Christians therewith. But Christian Princes and Rulars do take tributes / and gret taxes for the^{se} gaynes of vsurie and shamefull couetusnes of the Iues / so farr ar they from forbidding them these wicked practises. Agayne Christian princes do not prouide to haue the Iues which do dwell vnder their dominions taught in Goddes truithe: which indeede is an euill negligence in them: for truly they ought to compell the Iues to comme vnto the godly sermons of the Christians / and that often tymes. Els if they be left in this point neglected / they do wa [...]e dayly wors and wors / and lytill yea no hope at all is ther to be hadd of their conuercion. These princes are likewise bownd to take heade that the Iues do not corrupt the Christia^{ns} / which ar vnder their Rule / that they do not seduce them and bringe them into Iuishnes. Neither shuld the weaker sort of Christians haue any familiaritie with them / but only such Christians as be learned / and constant in the truithe. And that for such causes / as I haue alledged before. Last of all it is meete and conuenient / that they shuld be known from the Christians by their araye / or som suche outward signe / les ony man at vnwares shuld be conuersaunt with them / as [Page 57] though they wer Christians. And thus mutch of the Iues shall suffice. Now will I entreate of He^{re}tikes.

This worde *Haeresis*, is deriued of the Greke
 worde / [...], which signifieth to chose / to pick /
 or to cull out. For heretikes do chose out / vnto the
 „selues sum doctrine which is contrarye to the holy
 scriptures / and do obstinately defend the same. Vnto
 this euell they are brought / either bicause they do
 not know the holy scriptures / either bicause that
 though they do knowe them yet they do contemne
 and despise them either els bicause they do applye
 the „selues to get sum honor or riches by this
 meane. Wherfor Augustine saith. He is an heretike
 which either enſentith / or folowith
 fals and new opinions for any worldly
 commoditie / and cheifly to gett himself
 glorie al„d autorite. But of Heresie I will
 make this definicion. Heresie / is a choise
 and obstinate defenſe / of certeyn
 doctrynes which are contrary vnto Godds
 worde / springinge / either of the
 ignoraunſe / or of the contempt of the
 holy scriptures / to gett therby aduau„tag / or
 honors. Ther are foure kyndes of causes in this
 definicion. The formall cause is / chosinge and
 defending of picked doctrynes. The materiall parte or
 cause is picked doctryns contrary to Godds worde.
 For he that beleauith no doctryne at all / is godles /
 and not an Heretike. The cause efficiēt by which
 they are moued to Heresie is / ignoſaunce and
 contempt of the holy scripture / and lust or couetus
 desire. The end whi men fall to Heresie is / [Page]
 to obtayne honors / al„d riches: For they do
 abhorſe the Crosse which folowith the preachinge
 of the gospel / al„d as Paule saith / Theyr belly / is
 their god. Augustine hath also this diuision
 „. Euell catholiques are they / which do
 lyue otherwise the„ they saie that they
 do beleaue. Schismaticques are they /
 which for diuersitie in opiniol„ do diuide al
 „d separat the church / for [...], is to
 deuide. Heretikes are they / which
 perſeuer / and col„tinue in that schisme. But in
 an other place he saith. That Heresie /
 doth differ fro„ schisme. For a Schisme /
 is a stryfe which risith vppon diuerſitie
 of sentel„ces. Neither can a dyuiding or a
 schisme be / onles they which do make it

*Lib. de
 vſit.
 crede„.*

*Vvhat he
 resie is.*

*Phil. 3.
 Quest. in
 Matth.
 quest.
 11.*

*Lib. 2.
 conſta
 Cresco.
 cap. 7.*

do thinke and holde col^l,trarie thinges.

But Heresie is / an inueterat schis^m. Saint Paule obseruith no such diuersitie / for he vsith theise too wordes for one thinge. Nowe that ye se what Heresie is / consider well wether that the papistes be heretikes / or no?

1. Cor.
11.

They themselues do stoutly saye that they be none. Yea al^l,d sum other ther are / which dare affirme / that the papistes do differ from vs only in certayn abuses of ceremonies / and not in the doctrine of faithe. But how farr theise mel^l, do err from the truithe / it shall forthwithe appeare. For I will playnly proue / that the papists are Here^tikes / and do mayntayne Heresie againste certayn principall doctrines of our faithe.

Furst in the Article of Iustification / the papistes do picke out vnto themselues this doctrine: That a man is not iustified by faithe only / but by goode worcks also. Which [Page 58]

1 The
Papⁱstes
are
heretiques

doctrine is contrary to the holy scriptures. Paule teachith thus. We holde that a maⁿ, is Iustified by faithe / without the deedes of the Lawe. Agayn he saith. We do knowe that a man is not Iustified by the deedes of the lawe / but by the faithe of Iesu Christe. And Peter / whom Paule did the^l, withsto^l,d / did not speake agaynst this doctrine. Of the Iues / also he writith thus. For being igno^rant of Gods righteousnes / and goinge about to establishe their own righteousnes / they were not obedieⁿ,t to the righteousnes of God. In which pla^{ce} he settith theise two righteousnes / the one / against the other / the righteousnes of faith / against the righteousnes of worckes / so that the one exclu^deth the other. The same thinge he doth where spea^king of Iustificati^o,n he saith. If it be of grace / the^l, is it not of worcks / if it be of worcks / the^l, is it no more grace. To the Philippians he playnly saith / that the worcks which are wrought before Regeneracion / can not iustifie /

Rom. 3.
Gal. 2.

Rom. 10.

for he doth counte them to be but losse and dunge / which truly he wold not haue doⁿe / if they hadd such poure and vertue / that they could iustifie. This

Rom. 11.

Phil. 3.

is most playne / that men before regeneraciō, are
 euell / and then must this sentē,ce of Christes stol
 „de true. An euell tree cal, not bringe forth goode
 fruite. For how can it be / that they wich are deade
 as col„cerning righteousnes / can of thel, *Mat. 7.*
 selues go ony thing forward vnto their
 new birthe: And we all wer such / euel, [\[Page\]](#)
 deade throughe synne / and the children of [\[Page\]](#)
 wrathe. The Epistle writon to the Hebrues doth
 witnes / That without faith it is
 impossible to please God: And to the *Ephes. 2.*
 Romyans Paule saith. That what soeuer is
 not of faithe is Synne. This is the doctrine *Hebre.*
 of the scripture col„cerning this matier. *11.*
 The papistes (as I sayde) do teache
 cleane contrarie doctrine / al„nd do *Rom. 14.*
 obstinatly defel„d it / not wilstol„ding
 that they be admonished of their error by the holy
 scriptures / by the aunciente fathers / as Hierom /
 Augustin / and others / by the godly Coull, „cels /
 as Africanum / Mileuitanum / Arausicanum / And now
 also being admonished therof by vs / yet will they
 not leaue their errour: Wherfor by the for„mer
 definitiō, of Heresie / they are proued heretikes.

An other doctryne also they do hold which is this.
 That the worcks which men do after regeneracion /
 are meritorius of their own worthines vnto
 euerla„sting lyfe / And that they do fulfill the lawe
 of God. Yea they be not content to saye this only /
 but they adde. That men can do more goode worcks
 thel„ the lawe of Godd requirith. For (saye they) to
 lyue a syn„le lyfe / to preache the gospell frely /
 mel„ are not com„maunded by ony expres col
 „maundement of Godd. This they do teache / and
 obstinatly defend. But we do lern out of the holy
 scriptures / that The afflic„tō„s of this lyfe / are
 not worthie of the glorie / which shalbe *Rom. 8.*
 shewed vppon vs. He speakith heare of
 the best kind of worcks / euen of
 sufferinge martyrdom. Besides this eiche man dothe
 fele him selfe bounde betwene / and giltie of the
 breaking of theis two co„maundementes. Thou
 shalt loue the lorde thy God whith all thy [\[Page 59\]](#)
 harte / with all thy soule / and with all thy
 mighte: lykewise of that same other *Deut. 5.*

commaundementes. Thou shalte not
luste / Theris none amōg mortall mē /
that dyd euer fulfill those *Exod. 20.*
commaundementes. For the prophet
saythe: that our righteousneses / are as the
clothe stayned withe the floures of a *Esa. 64.*
woman. And Christe wolde haue vs all /
yea euen the blessed virgin / and the
Apostles themselues to praye / forgyue vs our
trespasses. Iames addeth / in many thinges we all do
synne. Iohn saythe. And if we saie we
haue no synne / we do deceyue our
selues. This do we learne in the holie
scripture / of our continuall synnyng: *Mat. 6.*
they teache not then that we can do any *Iacob. 3.*
thing more then we sholde. But here the *1. Iohn.*
papistes do seke startinge hooles / and saie that *[...].*
they which liue a sole life / they which do preach the
gospell frelie / do more thel, the lawe col
maundeth / as I sayde-But this is not true / for they
which haue the powre to liue a sole and chaste lyfe /
al, do know that in this kinde of lyfe they shall
more paynfully and profitably labor in the preachinge
of the gospell of Christe thel, otherwise. They are
bownde to take it on thel, al, to lyue in it. For if
they do yt not / it is certeyne that they loue not God
with all their harte / by cause they sholde then leaue
vndone somewhat that they mighte do / to [...] the
glorie of his name / and wolde not. Like is to be
saide of thel, / which mighte preache the gospell
frelie / and do se that it shalbe for the increase
of the kingdō, of Godd / and do it not. Wherfore
seinge the papistes do bothe thincke and [Page]
teache otherwise in this matier then the holie
scripture dothe teache / and do defend their
errorr with an obstinate mynde they are
heretikes.

They do chose vnto them selues also an other
doctrine / which is / that they which be regenerat
/ muſt alwaies doubte of their *[...]*
saluatiō,. But Christ / the Apostles / and
the whole scripture / do teache cleane
contrarie / he that beleithe in me (saith Christe)
haſt the euerlasting life. If he hath it / howe cal, he
doubteth of yt then? And it is written in *Iohn. 6.*

the Actes. To him giue all the Prophetes
witness / that all they which beleue
through his name / shall receyue *Act. 10.*
remission, of synnes. And to the Romans
/ who, he hath called / them also he
iustified / whom he iustified / the, he *Rom. 8.*
also glorified: But here the papistes haue
this shifte / A man, muste not doubte of Gods
promises (they saye) but he muste doubte of the
infirmite of his fleshe / that he can not do those
thinges which are to be done / to obtayne the
promises of Godd. Butt we be admonished by
Abraham, s example / that we sholde not in *Rom. 4.*
beholding of our imbecyllitie / fainte in
faith / nor fall from beleauinge certainly
the truithe of the promises: he considered not the
barren wombe of Sara / nor his own old and
effoebled bodie / he stac, ed not at the promise
of God through vnbelefe / but became stro, ge in
faithe / and dyd giue glory vn, to God / knowinge
that he was sufficientlie able to performe those thi,
ges which he promised. 2c. Ther, for by faithe is
the enheritaunce gyue, that it might [Page 60]
come of grace / that the promise mighte be certaine
and sure: for if the certayntie of our
saluacio, did ha, , *Rom. 4.*
a, d worthines of our worckes / it sholde
alwaies stumble / and be in daul, gier of
ouer, rowe. Thus the papistes do spoile men of
health, ill hope / a, d make me, doubt / if not
despaire / which is not to be done: For that nature of
hope maie not be inuerted which Paule teacheth to
be suche / that it dothe not make a man ashamed: if
then we do cer, aynlye hope and loke *Rom. 5.*
for life euerlastinge / we shall not be
deceyued: and sei, g it is the holye
ghoste that bearith the witnes vnto our spret / that we
are the chil, dren of Godd / surly his *Rom. 8.*
witnes we may not reiect / without col,
mitting gret offence. I am sayth Godd /
The lorde thy Godd / this will he haue them that be
his to beleaue: And who soeuer beleauith *Exod. 20.*
this / hath the quiet peace of a iustified
conscie, ce / and knowith hymself to be
in safetie / for Godd is his iustifier / a, d *Roma. 5.*
who shall conde, ne hym / whom Godd

doth iustifie. Against al theise manifest testimonies of the holy scriptures / theise men do teache their contrary doctrine / and do obstinatly defend it / wherfor they are heretiques.

Roma. 8.

Moreouer they do teache that euery man must satisfie for hys synnes in this lyfe / which if he do not / then must he go to purgatorie: And that by the poure of the Keyes committed vnto them / they can turn the euerlastinge punishment in to a temporall. If therfor satisfaction be not made whilst a man is in this lyfe / he shall do it / when he is goone out this lyfe. But against this / the holy scriptures do teache. Blessed are they whose vnrighteousnesses are forgyuen / and whos synnes are couered.

Psal. 32.

Rom. 4.

What blessednes / I praye you shuld this be / if they which be reconciled vnto Godd / shuld be bownde to sustayne such paynes and punishmentes. When a Synner doth repent (saith Godd by the Prophet) The synnes that he hath done / shall not be thought vpon. But Godd will thincke vpon them / if it be true that either a man must satisfie / or go to purgatorie / if Godd wil so sharply punishe them by such paynes as they saye are in purgatorie. It is writon in the reuelacion. Blessed are the deade which do dye in the lorde / euen so saith the spret / that they rest from their labours. They which do dye in the lorde / that is the beleauers / how do they rest fro their labours / if it be so that they must yeat be vexed in purgatorie? Christe our Sauour when he did forgyue synnes sayed. Thy faithe hath made the safe: go thy wayes / synne no more. To the theif he saied. This daye thou shalt be with me in paradise. Paule desired to be loosed / and to be with Christ. How chaunceth it that here is no mencion made of purgatorie?

Ezech. 18.

Apoc. 14.

—^a In the old lawe / ther wer sacrifices ordeigned / for princes / prests / for the Nazarites / for the lepers / for gelousie / for the synne of ignorauce / and many such lyke. How happeneth it that ther was no sacrifice appointed for the dead? The church truly (as we also do graunte)

Luc: 7.

Ioan. 5.

Lnc. 23.

Phil. 1.

hath keyes col„mitted vnto it. And thei„se are /
the preachinge of the gospell / that is the
for„gyuenes of synnes to the„ which [Page 61]
do beleaue in Chri„ste and the
threateninge of condemnaci„, / through *Mar. 16.*
which heauen is shutt againste the
vnbeleauers. One key is the promis / an other key is
faith / by thei„se two keyes heaue„, is opened to
the penitel„t. Theise keyes Christ did delyure whe„,
he sayde: goo in to the whol world / a„,d preach the
gospell to euey creature / he that beleaueth a„,d is
baptised / shalbe saued. Tho„se ministers do
occupie these keyes which do preach the gospell. But
here is no menciol„, made of altering of Goddes
iudgements / nor of turninge of punish„mentes.
Christe our sauour / by that one sacrifice of his
bodye / ones offered for all euer / did worcke
per„fect saluaci„, / and made a perfect and
consummate ende of sacrificing for synne: where
then is their en„dented satisfacti„, for synne? Yea
who doth not see / that this theyr doctryne doth
withdrawe fro„, Christ / the fulnes of that his
satisfacti„, with which he sa„,crificed for vs? when
they do saye that it is not suffi„cient / except we
do adde ours also. And this theyr wicked errour they
go about to colour / because the olde fathers vsed
ofte„, times this worde / satisfacti„on. But they will
not see / that the fathers me„,t ther„by / to
satisfice the churche / when they were receyued
publiquely to repentaunce / and not to satisfice to
Godd. Except thow wilt saye that to satisfice is
no„thing els / but when one doth make himself
appro„ved vnto an other man. For euen so are we
saide to satisfice to Godd / when as after our col„
„uercion and turning to his grace / we do lyue godly
for his plea„sure / to aproue our selues [Page]
vnto hym / as his childre„,. Thus satisfactions / are
signes of the forgyuenes of synnes and of true repe„
„taul„ce. But (as I sayde) thei„se me„, do both
thincke / and teache otherwyse / and do defel„de
obstinatly theyr error / they will not be satisfi„ed
by the word of God / wherfor they are heretikes.

They do teache furthermore / that it is lawfull in the
congregacion to do the holy seruice / in a tongue
that is not vndersto„,ded. And this they do indeede /

and defende theyr misdoinge / neither being
admoⁿished will they amende it. Paule doth
forbidde the christians the vse of those
tongues in the congrega^tions / which [...] Cor.
euen by miracle were bestowed vpon [...]4.
them / except they did interpretate and
expouⁿde that which they shuld speake in them.
And all Paules rea^sons are grounded vpon the
edifying of the col^lgre^acion / whiche aboue all
thinges we ought to seeke in the holy meetinges and
col^lgregacions. But there shalbe no edificacion at all
/ when that thing which is spoken / is not
vnderstoded of the people. Paule saith. My brethren
yf I do come vnto you speaking with tongues / what
shall I profite you / excepte I speake to you / eyther
by reuelacioⁿ / or by knowledge / or by prophecying
/ or by doctryne. But these sacrifici^ars / lyke men
that can do mutch more then Paule / they do come
with a straunge tong / which the con^gregacion
vnderstondeth not / and yet neuertheles they bragge
that they do muche profite the congre^aciolⁿ.
Paule will rather speake fyue wordes / to the
enformacion of others / then ten thousand wordes
with tongues: Our sacrificers cleane [Page 62]
contrary / will rather speake a thousand / yea an
infinite number of wordes in a straul^lge tongue /
then a very feawe / the meaning of which maye be
vnderstoded. Paule proueth his sentence and minde
/ euen by thinges that haue no lyfe / as by a trompe
/ and harp / and les we shulde be one to an other as
barbarus / and ali^antes / but this is of no force /
nor auctoritie with the papistes. For our purpose we
haue the example of Godd himself / which dyd
speake vnto the luishe people in their naturall
tongue. The greke church did receyue the doctryne
of the gospell of the Apost^les (whiche were
Hebrues) in their naturall greke tongue. And as from
the beginninge the Hebrues in theyr congregacions
haue vsed their naturall He brue tongue / so haue
the Grecians their greke ton^gue / and so at the
begynning the latin church vsed their naturall latine
tongue also: Only these hereti^aques (the papistes I
meane) are delighted with a straul^lge
tongue. Iustiniane the Emprour
determiⁿeth / that all thinges shulde
be spoken openlye and plainlye in the

*In nouell.
Constitu.*

Temples / that they mighte bothe be hearde and vnderstonded / But this the papistes regard not. Wherfor seing they call not / nor will not / be moued from this their opinion / whiche is so absurd and repugnant to the holye scriptures / to the order of the catholique church / to the lawes of the Emproure / without all doubt they are heretiques.

They do teache that the sacrament of the Lordes body and bludd / shuld be ministred in one kinde onely / when it is gyuen to the people. It is most manifest and playne / that Christe our Sauour did otherwyse institute it / euen to be mynistred in bothe kindes to all communicantes. These sacrificers therefore in taking awaye of the cupp from the people they do committ most shamefull sacriledge. We bring in agaynst them the Institucion of Christe: But that can they not abyde to heare of. Yeat les they shulde seame to saye nothing / They saye / That the Lord did delyuer it in bothe kindes vnto prestes onely / that is to his Apostles. And yet when they themselues do mynister it vnto prestes whiche do not saye Masse / they do gyue but the one kinde only. But they haue nothinge to aunswer vnto Paule (who writinge to the hole church of the Corinthians / which were not prestes only (as the papistes call them) but a congregation bothe of men and women) dothe delyuer the holy supper vnto them in bothe kindes / as he receyued it of the Lorde / heere haue they nothing to saye. And vnto this madnes some of these massers do come at length / That they saye that the holy communion is not to be called the Lordes supper / for wher is it (saye they) called the supper of the Lorde? Forsothe Paule / the scolar of the holy ghost / calleth it so. 1. Cor. 11. Yea they aske farther / where the scripture teacheth / that this holy sacrament shulde be gyuen vnto women / as thoughe they wolde be counted of fauour and of their liberalitie / to gyue a communion vnto women / and not because Godd in his worde hath appointed the sacrament of hys bodye and blud to be delyuered vnto women as well as to men. In

[...]. Cor.
11.

Dotor
Vveston.

Lyberall
[...]
Vvome]

[Page 63]

the holy scripture it is writen /
 Let a man proue hym selfe. In this worde
 man is man and woman comprehended.
 No saith a Doctor the greke worde is / [...] which
 signifieth the mankinde only: Thys Doctor
 lyeth lowdly / for the greke worde / in
 that place is / [...] which signifieth bothe
 man and woman. The scriptures also do
 teache / that the holy communion doth
 partayne vnto all them / which ar one
 breade / and one cupp: wherfor except
 they wyll exclude women out of the bodye
 of Christ / and shew that they be not of the church
 of Christe / how shall / or can this papist / depryue
 them of the holy communion? Especially seinge it is
 playnly taught / that in Christe there is neyther man
 / nor woman / neyther bonde / nor fre / but all are
 one in Christe. But to re^urne to their
 sacriledge / in which thei do take away
 one parte of the sacrament. Of this thefte
 the insti^tution of the Lorde / the Epistle of Paule /
 the custo^me al^l maner of the primatiue church
 / which was to mynister this holy supper in both
 kindes / dothe accuse them / which dyd continue
 euen vntill the ty^me of Thomas Aquinas / and
 vnto this daye it con^tinueth in all the Easte
 church / wherfore seing that in this thinge also they
 are so obstinate / they can be none otherwyse
 esteemed but as heretykes.

1. Cor.

11.

Maister
 Latymers
 ansvver
 therfor is
 true. 1.
 Cor. 10.

Gal. 3.

They haue also another most pernicious and
 hur^tfull doctryne / of the calling vpon the deade
 sainc^ts / and worshippe / and adoration / to be
 gyuen to theyr Images. The holy scripture sayth /
 Thou shalt worshipp the Lorde [Page]
 thy God / and hym onely shalte thou
 serue. But they denye that they do
 worshippe the Images: They maye denye it in
 wordes / but in theyr dedes they do testifie cleane
 contrarye. They fall downe before them / they praye
 to them / thei crie and call on them / they cense
 them / they light vp cal^l ^l before them / what
 do they more to God hym selfe? They leaue no
 peculiar thinge vnto Christe / to aske of him / which
 they do not aske of some saincte / They do gyue
 titles / and names vnto the saintes / especiallie to

Deut. 6.

the blessed virgin Marie / which do beÂlonge vnto
Christe alone. Thou quene (saye they) of mercie /
our aduocate / our lyfe / our sweetnes / al, and our
hope. Certaynlie these thinges do belonge to Christe
onlye / vnto him therfore alone shoulde thei leaue
these thinges vntouched / and withowt diminutiõ. I
speake not this / as though I dyd not thinke / that
the moste holie virgin were worthy of singuler
prais,es / but euen she her selfe will not be made
equall with Christe. They do furthermore crie owt of
all corners at all their altars vnto their saintes / as
thoughe they were present euerie where. But this
presence belongithe to god onlie / neither is it
com,unicated to any creature. Again it is writen,
in the holie scripture: That ther is none
other name vnder heauen / but the name
of Christe onlye / wherein we muste be
saued. And Iohn doth saie: If we synne /
we haue an aduocate wyth the father /
Iesus Chri,ste the rightuous / and he is
the propiciation for our synnes. But theis heretikes
make many aduocates. Esaie confessith [Page 64]
and saieth. Abraham hathe not knowen vs
/ And Israel hathe forgotten vs. And
therfore (saith he) these are not to be
called vpon / we must not truste in them / but in
God onlye / and that vnto him wee muste flye. We
are commaul,ded also in moste plain wordes / that
what so euer we aske / we sholde aske it in the
name of Iesus Christe / and not in the
name of other saintes / as theise men
do. But contrary to this true doctryne
they do stiffle maynteyne their wicked error / therfor
are they very, the heretikes. Here I do let passe
their masse / in whi [...] they make their mishapen
Godd of breade / throughe their art of
transubstantiation. They sett vpp their sacrifice for
the quicke and deade / the ve, the abomination
and God Maozim: which thin, they do defel, de
wyth moste peruerse obstinacie. But howe contrarie
they are to the worde of Godd is not nowe again to
be repeted / seinge that a lytell before / in this
matter I haue sayde sufficiel, tie. But if I wolde spel,
de more tyme here / I mighte reherce many other
doctrines of the papistes in which they do sha, fully
swarue fro, the truithe of Godds worde. And of their

Acto. 4.

1. Iohn.

2.

Esa. 63.

Iohn. 16.

errours they will not chaũg any thing at all which prouith them to be obstinate heretikes. But this that I haue writol, is inough / and inough againe to proue that thei are heritikes. Now let thel, saie that we dissent but in ceremonies. But I saie that we dissel, in doctrines. Let the papistes saie that we shold not haue departed frol, thel, / but I saie / they shoulde not then haue departed frol, the truithe. Au^gustine wolde not graul,te vnto [Page] Cresconius / that the controuersie betwene the Catholikes and the dona^tistes / was a lighte and small contention / and schis^mie: But he saieth that they defended an heresie / and that moste horrible / euen this that they did rebapti^ze. And yet baptisme reiterated dothe nomore differ from the worde of God / then these errours of the pa pistes / which I haue repeted.

*Aduersus
Crescon.
lib. 2.*

Wherefore Christian princes / whilst they do suf^fer them in their dominions / they owghte no other^wise to suffer them / then vpon suche condicyons as are aboue rehersed. That is / that they do compell no man to partake their wicked Idolatries. That they do not permitt them to haue their rites and super^sticious ceremonies. That they take hede / that they do not corrupte others which do beleaue truly / and be of good iudgemeⁿte. And last of al / after that they haue bene col^lpetentlie taughte / to enforce them out^wardly to embrace sownde / and holye rites / and ce^remonies agreinge with Godds worde. Thou wil^l saie happelie / if it shoulde be so / their condition sholde be more miserable then the condicion of the Iewes / and Turckes / whom we do not compell to receyue our Religioⁿ. I graunte / but yet this sholde be iustlie done. And that for theis causes. Firste by^cause the Iewes are not Citizens in our common welthes / but receyued vnder this condicion / that it is lawfull for them to vse their owne lawes / so lo^l,ge as they will: wherefore if they do not behaue thel,sel^les well / or they do not please vs / they be turned awaie and [Page 65] caste owte / as oftel^l, tymes they haue beeⁿ handeled. And not without iuste cause / when their conuersation hathe beene hurtfull. But these papistes are our citizeⁿs / therfore they must be

otherwise handeled / and seinge they do confesse Christe / they are to be enforced to his pure and true religion. Again the Iues can not do so moche hurte as these Iebuzites maie / for all men / for themoste parte / do shonne and deteste the Iue / but these are subtile sorcerers / which vnder the cloke of the name of Christ / and ciuile familiaritie / maye deceyue many: furthermore there is a promise of the saluation of the Iues / to be shewed in the latter age / The lyke peculiar promise of papistes ther is not. And yet I do not speake this / as though I dyd condemne the counsell of many good priores / which haue caste the Iues owt of their countrie / for good iuste and lafull causes. Their acte I do allowe. But to returne vnto theise heretiques the papistes / we are bounde to praie for them / and seinge they do dwell amonge vs / we muste obserue the aforenamed rules / In vsinge or not vsinge familiaritie / and beinge conuersaunte with the / which I dyd giue / of being conuersaunt with the vnfaithfull and wicked / in which sorte I do place them. And if any of them do returne to the truith / and will embrace the true Religion of Christ / they are not to rebaptized. For though a Christian ought not to demaunde baptism in the popishe church / yet the baptism which they haue hetherto vsed we acknowledge it to be such that it is not to be reiteated of them whol they do baptise. [Page]

Augustine writinge of baptism / againste the donatistes / sayeth that when they retorne / the halides only are to be layde on them: and that les it sholde apeare / that they were before without fault. Also that the holie ghost maye by praier be begged to com vpon them / whose singular gifte the vnitie of the true church is. This ceremonie trulye is laudable / but yet seinge it is not appointed to this purpose in the holie scripture / it maie be omitted: because we do se that the cheifest vse of it (as the apostles vsed it) was in the institution of the ministers of the church. Suche of them as haue bene by shopps / and elders / maie be receyued / into their degrees / and offices / if they do retur ne vnto the truithe: but this must be done / so as shall seme moste profitable to the flocke / and church of the lorde. If they haue

*Col., tra
doat.
lib. 5.
cap. 23.*

suche giftes as maie serue for the edyfying of the church / And if by their ministerie / the trithe of the gospell and the saluatiō of the people which was committed vnto them maye be promoted more then by the ministerie of other / and aptlie / and as profitabli, They maie be restored to their place / a l, d degree. The order of which matter is lefte vnto the iudgement of the church of God. But if they remayne obstinate in their euill / and do continue peruerterers of the godlye doinges of the magistrates / and pestilent corruptors of the people: Then the magistrates maie / and owghte to vse the sworde againste the,; for hebearith the sworde to take vengeance on them that do euill / and therto is he the minister of God.

[Page 66]

A Sermon of the true confessinge of Christe / and the trithe of the gospell: and of the foule denyinge of the same / made in the conuocacion of the clergie at Zurich the 28. daye of Ianuarie in the yeare of the lorde 1555.

By. H. B.

Ovr lorde Iesus Christ hath forsayed that ther shuld be persecutions / and cheifly in the latter tymes / through which sum shuld be despoiled of their goodes / sum also thrown out of their dwellinges / and other shuld be shut vpp in prisol, / agayn that other shuld be fried in the fire and put to other punishmentes / and executed with infaamous deathes / And that for the lord Christe himself / and for the doctrine / and confessiō, of the truth of the gospell. The same lord did then also forsaye / that not a few shuld fall from the trithe known. All which thinges truly we haue herd and seene fulfilled / not in this tyme only / but in tymes long passed. For ther are sum which at this daye do openly / and that without shame / curs and bydd adew to the truth of the gospell / which with demas do embrace this present worlde. There are other / and not afew / which do themselues also denie the truth known / and yet wyll they not be accol,pted to

be for makers of it. Thy do stayne themselues with dyuers glosses and colours that they might [Page] not be known of the godly and more simple sorte of men. One fayth that he doth not go out of Egipt and Babilon / bicause he may wyne many vnto Christe: when as in the meane tyme he doth both withdrawe himself from Christ / and doth co^l, firme manye that be wea^{ker} men in the filthes of babilon so, that they do not at any tyme thincke earnestly of true repentaunce. Other do fantisie that ther is no neade opel^{ly} to co^l, A^{ts} religion / but that the inward beleif of the hart doth suffice: And if it be of vrge^l,t necessite to confes any thinge openly / yet that the confession sufficith which is made amonge the brithern which are well known and companions in Religion: Neither that the confession amonge the aduersaires is straitly re^{quired} / which shall put them in dau^l,ger of lyfe. And therefore thou shalt finde sum men of exercise which ca^l, conningly dispute of papisticall ceremonies and make meruailus interpretacions of them / laboring by all meanes to proue that the godly by the parta^{king} of them neither are defiled / nor yet that the re^{ligio}lⁿ, of the gospell is denied. Thus wittye and sub^{til} doth that trembling feare / and gret desire of this world make them. Truly when the tyme serued that they might lyue without dau^l,ger in rest and quiet at ease / they then wold neuer haue thought / no not so mutch as dreamed ony of this matier / Yea of theis thinges they wold haue bel^{lo}th but eue^l, to haue spo ke^l, / as thinges playne co^l, trary to simplicitie / and true religion. But now when the lord hath sent amonge them the fire [Page 67] of persecution or rather of probatio^l, / and they do se that either they must flye out of their countrie / or that they must put ther lyfe in extreme ieoperdie / and yet haue no will to leaue either ease or their riches / or to committ themselues to dau^l,gers / they turn themselues into all formes / and craftyly creping backe by clokinge and dissemblinge they do seeke wayes / by which they may slypp awaie out of the conflict. Which when it happenith as they wold haue it / the^l, without all doubt / ther lyues / their sub^{sta}unce / and goode estimacio^l, do vtterly perishe. For this cause I thincke that I can not entreate a more profitable mater and more meete

and necessarie for this our world / then of the true
 col^lessing of Christe and the truithe of
 the gospell / and of the foule deny^{ng}ge
 of the same. This matier truly is copius /
 and most a^lple / wherthrough I doubt
 nothing at all but sum of you be all redy
 made afraide with the large^{nes} of it / which do
 consider the end of the sermon by the begynning /
 and of the mater it self: But I will at this present
 touche but certayn pointes of this matier hauing col^l
 sideracioⁿ of the tyme / and especial^{ly} of you /
 reuerend fathers and beloued brethern in in Christ.
 The lord gyue me grace omitting thinges not
 necessarie / to prosequente only all thos thinges
 which be necessarie. Thos shameles men / which
 af^{ter}me (without doubt against their own consci^{en}
 ce) that ther is no neade at all of the
 outward and dau^{ly}ng ^{the} confession
 among the aduersaries of the re^{li}gion
 of the gospell / they do wrast the
 ordinaunces of Godd to make a [Page]
 cloke for their malice. And they saye /
 that Godd will not haue holy mariages
 bro^{ken} / or that the honor due vnto
 pare^{nts} shuld be vn^{der}done / that Godd will not
 haue the gouerneme^{nt} of polities or how sholds
 disturbed / a^ld to be short that he will not haue a
 mans death and destruction. For what encrease shall
 happen to the glorie of God by the vnrecouerable
 miserie of me and my houshold? what profyt shuld
 come of my chaynes / or of my po^{uer}tie vnto my
 neighburr? And who is it that kno^{ws} with not that all
 thinges which we do are to be re^{ferred} to the
 glorie of Godd / and to the profit of our neighburr?
 Yea and if I be burned / or cast into exile for the
 confession of the gospell / do I not take mi^{self}
 awaie fro^m myne by deathe / before my tyme? Do I
 not throw all myn with me in to extreme pouertie
 and beggerie? And the^{re} after all my goodes be loste
 I am compelled to be burdenus vnto others. The
 towardlynnes of my Sonnes shalbe brought in
 daunger. The chastitie of my wyfe and doughters
 shalbe brought into hazarde. For they being pressed
 with most hard necessitie shall learne by euell artes
 to gett necessities for their lyfe. And who will thi^{nk}
 c^{an} that Godd doth allowe theise thinges? who

*The argu
ment and
matier.*

*The
clo^{ke}
of them
that deny
true
reli^{gion}.*

doth so mutche col^l mend the faith of mariage / the
godly bringing vp of childreⁿ / and an howshold wel
orde^{red} / that Paule his apostle fearith not to
saye, That if ony prouide nor for his and especially
for theim of his houshold / the same
hathe denied the faith / aⁿd is worse
then an infidell. Wherfor les I should be
con^{str}ayned to confession [Page 68]

1. Timo.
5.

/ and so denie the faithe / I re^{te}ayne faithe in my
harte / and by holding my peace I do dissemble for a
tyme / I do nor vtterly denye nor throw awaye all
Religioⁿ. All theise thinges (I saye) they do most
wickedly wraste against their na^turall and godlye
sense / to defend their desires / and to retayne their
wordly commodities.

But against all theis we do sett the sentel^lce of our
lord and Sauour Iesus Christe / which is neither
darcke nor doutfull / that by it all the
subtilties of theise men maye at ones be
confuted / and vanishe awaye. In the
gospell of Mathewe he confirming the
mynds of his disciples against the thretts
and terrors of this wicked world / amoⁿg other
thinges / Are not (sayth he) two lytle sparowes solde
for a farthinge. And one of them shall not
lyghte on the grownd withe out your
father: yea euen all the heares of your
heade are nombred. feare ye not therfor:

Confessioⁿ
" is
necessa^{ry}

Matth.
10.

ye are of more value then many sparowes. Euery
one therfor that shall knowledge me before men hym
wyll I knowledge also before my father which is in
heauen. But whosoeuer shall denye me before men /
hym wyll I also denye before my father which is in
heauen; the same lord in the gospell of Marcke /
Whosoeuer (saythe he) shall lose hys lyfe for my
sake and the gospell [...] He same shall saue it. For
what shall it profyte a man / if he wyne
al the worlde and lose his owne soule? or
what shall a maⁿ gyue to redeme hys
soule wythall agayn? Whosoe^{er} therfor shalbe
ashamed of me aⁿd of my wordes / in this [Page]
aduowtrus and synfull generation: of hym also shall
the sonne of maⁿ be ashamed wheⁿ he com^eth
in the glorie of his father withe the holy an^gels.
Theis wordes of the lorde are playne / aⁿd spokelⁿ,

Mare. 8.

without ony darcknes. The lord requirith of eiche one of vs that symple and open confessiõ, which we make before men / and that such men as are synners and adulterars / the enemies / I saye / of Godd / and of all true religiõ,. for such men do the prophets also call fornicatours and adulterars. He requirith / I saye / that we shuld col,fes hym and his worde / That is / that we shuld simply col,fes that he is Christ / and that we shuld not denye any thing of his worde eiðer by our wordes or deedes. We read that Peter did confesse Christ the lorde sincerely and with a true col,fession when he answered vnto the lorde / which asked and sayed. But whol, saye ye that I am / he answered.

*Examples
of true
confession.
Mat. 16.*

Thow art Christe the sonne of the lyuinge Godd. Agayn whel, many did fall from the lorde for that sermon in which he declared in the Synagoge of the Capernaïtes / that he only was the foader of lyfe / and for that cause the lorde saide

Ioan. 6.

to his disciples: Wyll ye also go away? Peter answered / and col,fessing the lorde with a notable col,fession he said / lorde to whom shall we go? Thow hast the wordes of eternal lyfe / And we beleue and are sure / that thow art Christe the sonne of the lyuinge Godd. Such like col,fession absolute and true doth the blessed apostle and Euangelist Iohn commel,d vnto vs sayinge. Dearly beloued / beleue not euery sprit / but proue the sprites / whether they are of Godd or not. For many false prophetes are gone out into the worlde.

*1. Ioan.
4.*

Hereby shall ye know the spirite of Godd: Euery sprite that confessith that Iesu Christe is col,me in the flesh / is of Godd. And euery sprite which confessith not that Iesu Christe is come in the fleshe is not of Godd. And this is that spirite of Antichriste / of whom ye haue herde / howe that he shuld comme and euen now already is he in the worlde. Furthermor this true and catholike confession / doth so attribute all our whole lyfe and saluaciõ, vnto the lorde Christe / that it doth take the same from al other meanes and thinges with which mal,s doctrine hað the ony part: wherfor it is not sufficie, t only to haue col,firmed the part affirmatiue (as they call it) except thow do also expresse the negatiue

/ and dost so ascribē vnto Christe our lorde all the thinges of our lyfe and saluaciō, / that all men may vnderstoḷd that thow dost clayme to hym al the partes of our saluacion / and that thow dost not gyue any part therof to any other. For we do fynd that the lord Iesus did teache such a confession / and that his apostles made the lyke. For wheḷ, the lorde in the gospell of Iohn speakiḷg plainly inough hadd sayed. I am the dore / by me if any mā, entre in / he shall be safe and shall go in and oute / and finde pasture. A thefe cōlḷmith not but for to steale / kyll / and to destroye: I Ioan. 10.

am come that they might haue lyfe / and that they might haue it more abunḷdantly: I am the goode shepeherd / a goode shepeherd gyueth his lyfe for the shepe. Yet was he not content [Page] with theis though they be most playne wordes / but he ioyned also a Negatiue / with a most pitthie asseueraciō, / sayiḷg: Verely verely I saye vnto yowe he that enterith not in by the dore into the shepefolde / but clymbeth vp some other waye / the same is a theife and a murtherer. He likewise saith playnly in the same chapter / A goode shepeherd goeth before his shepe / and the shepe folowe hym bicause they knowe his voice. Yea forthewith he addith this also / A straunger will they not folowe / but wil flie froḷ, him / for they know not the voice of stranḷ,gers. Agayn in an other place / I am the way (saihe he) the truithe and the lyfe: Yet he not being content wyth this so playn a doctryne doth adde agayne the Ioan. 14.

exclusyue and saihe / No mā, commith to the father but by me. Wherfor Peter thought it not inoughe that he sayde in that full senate of Hierusalem / That Christe is that Rocke which doth by his dethe and resurrection establishe and preserue the beleauers / onles moreouer he hadd Vindicated to Christ alone all thinges that concerne saluaciō, / and taken the same Act. 4.

away from others / saying. Neither is there saluacion in any other: For among men vnḷder heauen ther is gyuen none other name wherin we must be saued. After which manier likewise sailḷt Paul doth proue that faith in Christ through grace doth iustifie / neither doth he saye this only / but he doth also Roma. 3.

remoue all that which might seeme to
 gyue iustice vnto men / the lawe I
 meane and worckes / sayinge. We knowe that a
 man is not iustified by the dedes of the [\[Page 70\]](#)
 lawe / but by the faith of Iesus Christe.
 And we haue beleued on Iesus Christ that
 we might be iustified by the faythe of
 Christe / and not by the dedes of the lawe / bicause
 that by the dedes of the lawe no fleshe shalbe
 iustified. And in an other place the same Paule:
 Behold (saith he) I Paul saye vnto yowe / that if ye
 be circumcised / Christe shall profite yow
 nothing at all. I testifie agayn to euey [Gala. 5.](#)
 man which is circumcised / that he is
 bownd to keape the whole lawe. Christe is become
 but in vayn to yowe / as many of yow as are iustified
 by the lawe are fallen from grace / we loke for and
 hope in the spirite to be iustified thorow faithe. Theis
 cleare examples of Christ and the apostles / and
 doctrine of the sincere and sounde confession of
 Christe do suffice to yow reuerend and godly
 hearers. Out of which we do gather / that their con-
 fessions are neither full / nor sincere / which do
 confes that indeede Christe is their saluacioⁿ and
 rightuines / their preist and sacrifice / their
 aduocate and mediator / yet so that it
 notwithstanding they do gyue the very [Impersaite
confessioⁿ
„S.](#)
 same / and communicate them to
 synneful men / to thinges also and
 meanes which are in no place instituted
 nor approued of Godd. And no les corrupt is their
 confession also / which do confes wyth the mouthe
 that Godd alone is to be adored and worshipped /
 that Christe is the only preiste and true aduocate
 with the father / but yet in their deedes they do
 deaie that same confession of their mouthe /
 bowinge their knees to Images / worshippinge
 creatures / callinge vppon their patrons and [\[Page\]](#)
 fayned saynts of heauen. But the Apostles
 did not only confes Christe himself / [The hole
doctryne
of Christe
is to be
confessed.](#)
 but also all Christes doctrine / all
 Christes wordes / the whole gospell (I
 saye) of saluacion: of which Christe is the
 only Marcke. And therfor when the
 preistes and senators of Hierusalem did
 forbidd the apostles that they shuld no more preache

the gospell / they [...]ered hartily and playnly:
 whe^{re} it be right in the sight of Godd to herken
 vnto yow more theⁿ, vnto Godd / iudgeye. For we
 can not but speke that which we haue seene and
 herde. And when they were shutt vp in
 prison for free preching of the gospell / *Act. 4.*
 and werin dan^{ger} of their lyues / they
 are delyuered of the angell / of who^l, by the co^l
 „maun^dment of Godd they do heare. Go and
 stande and speake in the temple to the *Act. 5.*
 poeple all the wordes of this lyfe. Therfor
 all thos thinges which are co^l,tay^{ed}
 in the holy gospell / and holy scriptures / must be
 confessed of them which are faithfull indeede: for all
 thos are the wordds of Godd / and the wordds of
 saluacion / And all thos do sauer of Christe and do
 bringe vnto Christe. In whom only it hath pleased
 God the father that all fulnes shuld dwell / in who^l,
 (as Paule doth witnes) we are made
 perfite so that we want nothings / as *Ioan. 1.*
 agayn the lorde himself doth testifie: he *Colos. 1.*
 that eateth or drincketh me shall not be *2.*
 hungry or thrustie for euer / but he shall
 haue in hym self the healthfull waters of
 euerlastinge lyfe. Yf we do knowe / *Ioal.,. 4.*
 beleaue / and vnderstonde theise *5. 7.*
 thin^{gs} let vs gyue glorie [Page 71]

to our only Sauour Christe / and not gyue it awaye
 vnto other / But let vs frely confes hym only / and
 alone / in mouth / and deedes / to be our saluacion
 iustice sanctificacion absolution or rather perfectioⁿ, /
 the peace of our soules / and lyfe euerlasting. But
 the lord doth sett denyinge against confessinge. Ther
 are diuers kinds of denyinge / which beinge but
 lightly rehersed it shall again appeare what is the
 sowndnes and simplicite of confessinge. Furst
 Christe and Godds worde is de^{ny}ed / when our
 redeamer Christe / and the worde of lyfe is opel^{ly},
 blasphemed in playne wordes / whe^l, he is not
 acknowledged to be the only Sauour / a^l,d when the
 due dignitie and auctoritie of the scriptu^{res} is not
 adscribed vnto them. Then by silence also is Christe
 and Christes worde denyed / namely whe^l, vppo^l,
 occasion offered we do not deffende the glorie of the
 name of Godd and of the truythe knowne againste the
 ennemis of Godd and sclauderers of the worde of

Godd. For in this case it is lawfull for no man to be a / neuter / as they call it. In the most auncient lawes of Solon which were at Athens grauen in postes of woode / the which also ons made by hym the Athenienses ordeygnd vnder great religioⁿ, and punishmeⁿt that they shuld contynue for euer: one lawe Aristotle doth re^port to be writon in this sence. That if throughe discorde the poeple shuld be deuided into too par^tes / and eich partie shuld take armour / then he which did not ioyne himself to the one partie / but slipp asyde separated [Page] from the common euell of the cytie / he shall lose howse / countrithe / and goodes / and be an exile and a banished maⁿ. Mutch les is it lawfull for them which haue professed the name of Christe / and are signed with holy baptisme / in that fierce fight betwene Christe and Antichriste to slip^e a syde / and to ioyne himself vnto neither partye. That same newtralitie doth seame truly to be wisoolⁿ, to many childreⁿ, of this worlde / but indeede it is fo^rshnes / yea it is a very denying of Christ / by which they do exclude the^mselues out of that heauenly coun trithe / they spoile themselues of all spirituall riches / and make themselues exiles and banished men. For Christe and his truithe is denied either by dissemⁱng: as when Peter was charged by the mayde that he was one of the nu^mber of the disciples / aⁿd he answered I wote not what thou sayest. He knew verily what she sayed / but being bewitched with a certayne feare / he fayned that he knewe not the thiⁿg which he did know very well. Euen so truly at this daye many do saye that they are more simple then that they can vnderstond the dissension in religion and gyue answer of all controuersies: But they do vnderstond so mutch as sufficith: yet for the ieoperⁱes which be at hand / or for sum vayne feare / they do fayne that they do not vnderstonde. Neither wer it necessarie for euery one to answer to all darcke or hard thiⁿges / which thing they which are well exer^cised can not do / it sufficith to confesse thos thinges which be opelⁿ, and playne. Ther is also a coloured de^uyinge whel [Page 72] , we playng the foxes with foxes do coⁿferes verely sumwhat of our religion / yetwe / do so en^utrapp

A.

Neuter.

Math. 26.

it with such darcke wordes and doutfull sen^{ti}nces / that vnto the^l, which are most subtyll and con^uerting in quidities / it shall not playnly appeare what we do thincke. But the col^l,fessioⁿ, shuld be simple / and playne. In making of it Godd / and not Man were to be considered. Man maye be deceyued / but no man cal^l,deceyne Godd. And also we are commaun^ded to render vnto God his glorie franckly before men. But I do not see how thow haste glorified Godd before men / when thow dost so temper thy confession that it sumwhat sauerith indeede of the truithe of the gospell / and yet they which be superstitius shall not see their supersticions vtterly reiec^ted / nor their errors condemned by thy confession / but maye iudge that thou dost yet holde on their sy^{de}. Agayn many do confes Christe in wordes and his gospell frely / and openly inoughe / but eu^el^l, they themselues do forthwith defile and ouerthrow this Christiaⁿ, and gospelllike col^l,fession with vngospelllike deedes. I do speake nothing heere of thos synnes and wickednesses by which they do vnhalow the doctrine of our Sauour / but of thos supersticius ceremonies and wicked col^l,gregacions with which they do col^l,municate / by which communi^on, or partaⁿge indeede they do denye that which they did col^l,fesse before. For he which doth col^l,fes by mouthe that they which do depart out of this lyfe in true faithe^l not (throughe the mediacion of Christe) comme into Iudgment / but do straye waye [Page] passe from the bodily deathe vnto lyfe euerlasting / euen as the do^{ct}rine of the gospell doth enstruct vs / and we do playnly confes in the articles of the apostles Crede / this namely that we do beleaue the forgyuenes of synnes / the rising again of the fleshe / and lyfe euer^lasting: And yet so sone as ony of their elders or fa^miliars do depart out of this worlde / they go strait to sacrificing prestes / and do demaⁿd of them chur^{ch} assemblies / supplicacions / dirges / weake myn^{de}s / tre^l,l^les / to be short / yearemynds / aⁿd prayers and sacrifices expiatorie for the deade / to whom he doth ioyne hymself / and doth obserue thos rites / hath he not playnly denyed in deede that which he hadd confessed in worde? He that doth confes that Christe

*Glorie is
to be
gyueⁿ, to
Godd.*

was ons only offered for the synnes of the whole world / aī, d that he is not therfore to be offer~~ed~~ any moore / And that the holy Supper is a re~~mem~~berau~~l~~,ce of this only and euerlasting sacrifice / and not the sacrifice it self / and yet neuertheles doth go vnto ther gods seruice / which do stoutly asseuere that they do offer vp Christ in substau~~l~~,ce for the syn~~nes~~ of the lyuing aī, d the deade: doth he not by goi~~l~~,g to and col~~l~~,municatinge with this seruice / denye that which by speaking and professing he hadd col~~l~~,fessed? Theis truly are wayes of denyinge / which they do not fully vnderstonde which are almost persuaded / th [...] Religio~~l~~, is but a playe / and as it were a slipper fitte for euery foote. Theis me~~l~~, do knowe how to rule all religio~~l~~,s vnder a certayn colour of holy concord / [Page 73] but indeede for earthly col~~l~~,moditie / that among who~~l~~, so euer they do lyue like vnto a Cameleon they do ta~~ke~~ vnto themselues their coloure and ceremonies / being mutch more changeable then Protheus / of whom it is but folly to beleaue / that they do passe for ony religio~~l~~, at all. But let vs passe ouer theis vn~~st~~able cha~~l~~,gelinges / and establishe our myndes / that they be not lewse nor waueringe / but being knytte vpp and col~~l~~,firmed in the lorde / they maye haue sum suretie and stablenes of the sure and stable, worde of Godde / which we may both in mowthe and dee~~de~~ confes / and in which we may finally reste. That maruailus and heauenly and therwith thol~~l~~,deringe prophet Helias / howe longe (saithe he) halte ye be~~we~~ne two opinions. Ifthe lorde be Godd folowe hym: but if Baal be he / then go after hym. Euen so truly our lorde hymself doth saye in the [...]gospell / that no man can serue two masters. Let vs therfor forsake all other Godds and religions / and cleaue only to our Godde / which is the father of our lorde Iesus Christ / and let vs sticke faste in the only Chri~~sten~~ religio~~l~~, / which is delyuered vnto vs in the holy scriptures. For it is euerlasting and most certayne. But if it be sufficient to confes Christe and his gos~~p~~ell amonge our felows and brethern in religion / wherto I praye you will theis our men refer thos wordes which do go before this place of confession in the gospell?

3. Reg.
18.

It
sufficith
not to
con fes

Behold I send you forth as shepe among wolves. For they shall deliver you up to the councilles and shall scourge you for me. But when they deliver you, take ye no thought how or what ye shall answer: for it shall be given you in that same hour what ye shall speake. &c. Feare ye not them which kill the bodye / but are not able to kill the soule. He which doth deny that all theis sayings must be vnderstood of persecutors / he saith that darcknes is lighte. Yea and in Marc he doth playnly saye. Whosoever therfor shall be ashamed of me and of my wordes in this aduoutrous and synefull generacion / of hym also shall the sonne of man be ashamed. He requirith therfor a confession of the trithe not only in the companye of the godly / but also in the companye of the vngodly and persecutors / howsoever it be ioyned with the ieoperdie of lyfe and of all the substaunce. The lord speaking in the booke of the reuelacion with the church of pergamus / I knowe (saith he) where thou dwellest / euen where Sathans seate is / and thou keapest my name / and haste not denyed my faythe: And in thos dayes in which Antipas was a faythfull witnes of myn / which was slayne among you where Sathan dwellithe. In which wordes truly the confession made in persecution is allowed / made I saye in that place / wher Sathan did beare rule / wher euen very then Antipas that notable Martir of Christe was slayn for confessinge of religion. Otherwise when all thinges are quiet it is not so harde a thing to confesse the name of Godde. For if so be that the lord will not haue vs be euill, ieoperdie of bodie goodes and lyfe / if it seme to be euill and a synne for a man / as it wer to procure deathe to hymself by the confessinge of trithe / wherfor dothe the lorde (I praye you) exhorte thos his disciples / that they shuld not feare them which do kill the bodie / and can not kill the soule? Whidoth he by playne wordes saye / as it wer prouoking vs to martirdome? Whosoever will folow me / let hym forsake hymselfe / and take vp his crosse / and folowe me. For whosoever will saue

Christe
among
the
brethern.
Mat. 10.

Marc. 8.

Apocal.
2.

Marc. 8.

his lyfe shal lose it. But whosoeuer shall lose his lyfe for my sake / and the gospelles the same shall saue it. Be addith forthwith the wordes which do make for the contempt of thos thinges / for which theis men do thincke that in religion silence maye be kept and dis~~simulacion~~ used / sainge. What shall it profite a ma~~n~~, / yf he wyne al the worlde / and lose his own sowle. Therwith also doth he adde through what thinge we do lose our soules / that is through Shame. For he saithe. Whosoeuer therfor shalbe ashamed of me and of my wordes / in this aduowtrus and synefull generacion / of hym also shall the sonne of his fa~~ther~~er with the holy Angelles. Therfor Paule that chosen vesell of Christe / and a most faithfull teacher of the churche / who gyueth euell counsell to no ma~~n~~, / neither leadith he ony man from the true waye / it is (saith he) a true sayinge: for if we be deade with hym / we shall also lyue with hym: if we be pacient / we shal also raigne with hym. If we denye hym / he shall also denye vs. The same Paul to the Bebrues / Call to reme~~mber~~beraunce (saith he) the dayes that are passed / [\[Page\]](#) in the which after ye hadd receyued light [Heb. 10.](#) / ye endured a great fighte of aduersities / partely while all men wondered and [...]ased at yowe for the shame and tribulacion that was done vnto yow / partely while ye became companions of them which so pas~~sed~~ed theyr tyme. For ye became partakers also of the afflictions which happened thorow my bon~~des~~des / a~~l~~d toke in worthe the spoyling of your goodes / and that with gladnes / Knowing in yourselues / how that ye haue in heauel~~n~~, a better a~~l~~d an enduring substaunce. Caste not awaye therfor your confiden~~ce~~ce / which hath a greate recompense of rewarde. For ye haue neade of pacience / that after ye haue doone the will of God / ye might receyue the promise. For yet a very litill while / and he that shall comme / will comme / and wyll not tarye. But the iuste shall lyue by faithe. And if he withdrawe hymself my soule shall haue no pleasure in hym. It is not we that withdrawe o~~u~~rselues vnto damnacio~~n~~, / but we par~~ty~~ayne vnto fayth / to the wyning of the soule. This truly is a sownde and wholsome doctrine / to cleane faste

vnto this / is to pleas Godd / and to glorifie hym /
adde also to promote the saluacion of the
brethern. Therfor whils theise men do replie /
what shuld come to the encrease of glorie
of Godd / or what commoditie shuld
comme to Christe of thos my labors and
daungers which I shuld sustayne for
religion? wittingly and willingly they do
disproue the doctrine of the apostle /
which doth playnly witnes / not in
theis places only which we haue alledged
/ but in many others also / [Page 75]
that both Godd is glorified by our
sufferinges al, and calamities which we do
sustayne for religions sake / and also that the weake
brethern are therby edified / of whom it is certayne
that by dissemblinge and denyinge of Religion they
be offended / confirmed in ther errors / and
indeede destroyed. For that most excellent
prophete David / Righte deere (saithe he) in the
sight of the lorde / is the dathe of his saintes. And
saint Peter saithe Dearly beloued /
maruayle not that ye are proued by fyre /
which thyng is to trye yow as though
sum strange thinge happened vnto yow
/ but reioyce / in as much as ye are
partakers of Christes passions / that
when his glorie appearith / ye maye be mery and
gladd. If ye be rayled vpon / for the name of Christe
/ happie are ye / for the glorie and the sprite of Godd
restith vpon you. On ther parte he is euill spoken of /
but on your parte he is glorified / and so furthe. And
saint Paule dothe pronounce that it is a most greuous
synne if ony man do offend the weake by his euell
example. Thy brother doth perish (saithe he) for
whom Christe died. When ye synne so against the
brethern / and wounde their weake conscience /
ye synne againste Christ. Again we are saied in the
scriptures to haue saued hym whom we haue by
sounde doctrine and our goode example / either
reteyned in the waye of the lorde / or haue brought
hym backe that wel, astraye. But if a greater
regarde is to be had of wife / childre, and household
then of pure religion / so that for that regard [Page]
/ religion seeme either to be dissembled or
deuided: Yfit be euill for religions sake to dissente

The
dea
al, and
persecution
of the
sain ctes
doth
glorifie
Godd.

Psal.
116.

1. Pet. 4.

from them that be of kindred and alliaunce / yea and for religion to depart from a lawfull wyfe / and in sum / for faithe to disagree with all frel^{des} and familiars / shall we saye that the lorde did teache euill / which sayed in the gospell? Thincke not that I am come to sende peace into the earthe.

I came not to send peace but a swearde. *Mat. 10.*

For I am come to sett a man at variance against his father / and the doughter against her mother / and the doughter in lawe against her mother in lawe. And a manes foes shal be they that are of his own housholde. For fro^l, hence forthe ther shalbe fyue in one howse deuyded / thre against two / and two against thre. The father shal be deuided against the sonne / and the sonne against the father. This is not

Luc. 12.

spoke^l, as though that dissension in it self did pleas Godd the autor of all peace / but bicause he will haue that peace which stonde the vppon euell and wicked thinges broken / and haue vs all conioyned in that which is holy and goode. And therfor we do not allowe whel^l, mariages frel^{des} and leagues are broken without necessitie / and vnder an vntrue pretence of religion. Agayn we do dissalowe thos which are kept againste the col^l,maundement of Godd with playne hurte of true religion / and open denyinge of the faithe. All persons must bende themselues to peace and concorde so far as they maye / with retayninge of sowndnes in religi^ol^l. But whel^l, it can not be retayned / let none thincke that to keape peace with them [...] he must col^l,mitt Idolatrie. And therfor the Apostle of Christ saith: If any brother haue a wyfe / whiche beleauith not / if she be contel^l,t to dwell with hym / let

1. Cor. 7.

hym not putt her awaye. But if the vnbeleauinge do departe let hym depart. A brother or a Syster is not in subiecti^ol^l, to such. But Godd hathe called vs in peace. Euen so truly it is an vnnatural thinge not to norishe the children / or to neglect the aged pare^l,tes / or to forsake frendes and familiars. Godds worde doth euery where commaund^l,de that we shuld do reuerence and dutie to them to whom by the lawe of Godd / and man / we owe it. In which sense we do willingly admitte that sayinge of the Apostle. That he which

doth not prouide for them which be of his howshold /
both denieth the faith / and is wors thel, an infidele.
We do acknowledg that they are deuels and not men
whosoeuer they be / which do wickedly disturbe wel
ordered policies / a, d howsholdes. But yet in all
theis we do also acknowledge this / a, d we se it
taughte in the whole scripture as for an
vn^â doubted truithe / that the lord Godd is better
thel, all theise / that the couenant and bonde of
religio, doth excede all other bondes in the world.
And that the lord doth both so will and col, mau, de /
that we shuld esteame him aboue all thi, ges / a, d
loue hym aboue al thinges / and that when he
speakith we all shuld holde our peace / that there we
shuld not thincke at all of coloured expositions and
excuses / but only of symple and playne obedience /
such / as we rea^â that Abraham shewed vnto
Godd / who, Godd commaunding hym / did [Page]
go out of his countrie in^â a straunge
lande / and when he did not refuse to
sacrifice vnto the lorde his only So, ne /
without su^âspicion of crueltie. Truly in
the holy gospell the lord dothe saye. If a
man come to me / and hate not his father
/ and mother / and wyfe / and childre, /
and bre^âthern / and systers / yea and his own lyfe
also / he can not be my disciple. And whosoeuer
doth not beare his crosse and comme after me / can
not be my disci^âple. They truly which haue beene
content to beare this ioke of the lords / haue neither
lost themselues / yea thoughe they haue beene
slayne of persecuu^âours / nor yet their familie /
which they dyd leaue in trobles and penurie of
thinges. For by teachinge of experience and
witnessing of histories / we haue ler^âned / that
Godd by such miracles as haue beene do^âne at the
graues of martirs hathe witnessed / that they which
wer killed / wer not loste but saued / that they wer
not deade but lyuing. Furthermore we cal, not say
nay but that Godd hathe blessed the fami^âlies of
such slayne martirs / and that he hath moued the
hartes of goode men which haue receyued thos
abiects and miserable persol, s into their custodie /
so that they wanted nothinge. Besids this the godly
do knowe that in this world they must hunger / and
that they must be exercised with diuers aduersities /

Gen. 12.

Heb. 11.

Gen. 22.

Heb. 11.

Luc. 14.

that they may be made like vnto the image of Christ who was himself in all pointes tempted for vs / lyke as we are / but yet without synne. But now this re^âmaynith as yet to be discussed / which theis men do take as for an oracle / and most euide^l,t truithe. That it is sufficient if a ma^l, do keape the true faithe in his harte / and that ther is no farther neade of outward confession / through which thou shuldest be draw^âed in the deape of afflictions. Yf it doth suffice to beleaue in harte / and the confession with the mow^âthe same not necessarie / wherfor I praye you Hath the lorde sayed? Euery one which confessithe me be^âfore Men. rc. Beholde he saythe before Men. But faith which stickith still in the harte is not brought forth before men. Yea it is not to be called a confes^âion / when faith doth lurcke in the hart. For Confes^âion doth properly bringe forth that which dyd lye hidden wythin. The Apostle therfor taking from vs all doubt in this controuersie. The worde (sayth he) is nyghe the / euen in thy mouthe / and in thy harte. This same is the worde of faythe / whiche we prea^âche. For if thou knowledg with thy mouth that Ie^âsus is the lorde / and beleaue in thy harte that God raysed hym vpp from deathe thou shalt be safe. For to beleaue with the harte iustifieth / and to know^âledge with the mowthe maketh a man safe. what canst thou desire to be more playnly and euidently spokel[,] in this matier? Thou dost clearely heare that thou takest awaye saluacion if thou dost cut of the confession of the mouthe from the beleif of the hart. Yea and the beleif of the harte is of that nature that it ca^l, not lye hydd / but must of necessite breake forth to be confessed with the mouthe. Yf the confession of the mouthe neadith not / neyther then shall ther neade ony [Page] preachinge of the truithe. But the Apos^âles / bushopps and faithfull martirs of Christ / whe^l, they preached euen amonge the wicked / haue most bitterly condemned Idolatrie / and all doctrine and worshipp which doth not agre with the holy gospell / and affirmed that the gospell only dothe teache the

Heb. 4.

[Page 77]

Vvether
it
sufficith
to kepe
faith in
the
harte,
and not
confesse
it vvith
mouthe.

Rom.
[...].

true worshipp of Godd. By that confession of
 mouthe they did glorifie Godd / they did disanull
 Iudaisme and paganisme / and did erecte many
 holy congregacions throughe the worlde / which by
 holdinge their peace and keapinge the true faithe
 within their harte they shuld neuer haue edified.
 Wherof euery man seith that the confession of the
 mouthe is allwayes necessarie / and that it is
 required of euery one of vs. The notable examples
 also of the excellent seruantes of Godd commaunded
 in the scriptures do teache the same. That same gret
 prophet of Godd Helias was ones of that mynde that
 he only of all the true worshippers of
 Godd was lefte alyue vppon the earth. [...].
 But he hearith euell of the lord hymself / Reg. 19.
 which sayeth / I haue lefte me seuen
 thousand in Israel / of which neuer man bowed
 his knee vnto Baal nor Kyssed hym with his mouthe.
 Heere is nothings spoken of the secret faithe of the
 harte / but of the outward fruites of true faithe. For
 theis wer outward thinges / to bowe the knees vnto
 Baal / and to kisse his Image with their mouth. It is
 saied that they did not theis thinges / and therfor are
 they taken for true and veray worshippers of
 Godd. The lorde / if he hadd thoughte [Page 78]
 that which theise our men do thincke / he might
 haue made mencion of the faithe of the harte
 without the outward confession / especially seing
 thos tymes wer so daungerus that Helias himself did
 flie into the wildernes. But the lord doth praise in his
 faithfull the outwarde confessio, / which was made
 in worcke / rather then, in wordes. Wherfor we must
 shew forthe the faith of the harte both by deedes
 and wordes / after the exeample of theise seuen
 thowsande confessors whom God doth praise. We
 must not goo vnto vnholly assemblies / we must not
 bowe our knees nor vncouer our heades before
 Idolls / we must not kisse thos thinges / which
 are contrarie to the gospell.

Yf any other in the whole world / thos three
 princes (of whom mencion is made in
 Daniell) might haue coloured ther
 Idolatrie / but they chose rather to
 submitt themselues to cruel punishment / then to
 bowe their knee before that Image which the kinge

did sett vpp to be worshipped. Theis men of ours
wold haue sayed. It shalbe better to kepe faithe in
the harte for the profite of many / then rashly to
poore it furthe to the hurte of an infinite num^{ber}.
For so longe as we are safe / the misera^{ble}
captiues shall receyue gret and many benefi^{ts}:
Yea and also we priuely may promote the truithe in
the princes courte. But by this same vnreasonable
confession / confusion of all thin^{gs} shall euen at
ons ouerwhelme all theise thin^{gs}. And with out
doubt they wold haue added that the Image [Page]
which the kyng hadd sett vp was not altogether to be
deputed amo^{ng} prophane thin^{gs} / forbicause
that the true God hadd shewed the kinge a visioⁿ, or
an Image / which did conteyn great misteries of the
kingdome of Godd / after the forme of which Image /
Nabugodonozor hadd caus [...] this Image to be
made and graued / which Image the faithfull for that
cause might beholde and reue^{nce} as the worke
of Godd. But thos valiant / and glori^{us} Martirs do
make mencioⁿ, of no suche thin^{gs} / and though
they did knowe the kinges mynd well
inough in this matier / yet they do playnly *Dan. 3.*
saye to the kinge. Be this known vnto the
(o kyng) that we will not serue thy goddes / nor do
reuerel^{ce} vnto that Image which thou hast sett
vpp. Neither did they only vse this libertie of speache
before the kyng / but willingly they offered ther
bodies to all daun^{gers} / yea eueⁿ, to most fearfull
fires. Daniel also did not thicke that Godd was
religi^{ously} inough wors^{hipped} and
serued with the inwarde faithe of the [...] *Dan.*
harte / except he had added the outward *6.*
confession also. For when thos hethen
princes did laye snares for hym / of which he was not
ignorant / and therfor might peaceably haue prayed
to the lorde within his walles at home / yet wold he
not dissemble in this matier. For what doth the
scripture saye? This / that when Daniel perceyued
what the kinge hadd col^{maunded} / he wel^{te} into
his howse / and the win^{dows} of his wall towards
Hierusale^m, stode open. There kneled he down vpon
his knees thre tymes a daye / he made [Page 79]
his petition and praised his Godd / and so opened he
his confession to Godd. This sa^{me} most holy
prophet of Godd mighte seme to be beside hymself

thus willingly to procure euill to hymself / and as it wer without neade to prouoke the enemies of Religion against hym: but the scripture doth not sett furth vnto vs ony error / no vncomly, consideratnes or rashe boldnes in this matier / but doth teache vs playnly to yelde vnto Godd confession in deedes and in wordes. Vnto theis examples of the holy scripture we will now adde other thinges which do agre with them (for thos thinges which do disagre from the scriptures we passe litill or nothing at all / what autoritie so euer they haue amonge men,) This we will do out of the Ecclesiasticall historie. Eusebius entreating of such thinges as Origen did / makith mencion that Origen did mightily oppugn a new heresie which did springe vpp in his tyme / it was called the heresie of Helchesaites / and at length he did happily extinguishe it. He shewith that they among many other thinges did holde this heresie / that if a man did denie in persecut [...] synned not at all / forbicause that he which is stable and confirmed in his harte / although he doth denie with the mouthe for necessitie / yet as touching the harte he abidith in faithe. By which wordes truly euery man may perceyue that the same pestilent error is brought agayn as it wer out of hell / in our age / and se that he ought cheifly to beware of it as of an heresie condemned. The same Eusebius in the viij. booke doth sett furth notable examples of many martirs of Christe which did frely confesse the truth / out of whom I will recite vnto your godlynes thei few thinges / wich without doubt will be acceptable vnto all. They whos mynd (saith he) was more readie and their faithe more stronge / suffered torments. Sum wer beaten with whippes / other were tormented with iron, houes / sum other wer burned with fierye plates / of whome many indeede being wried did gyue ouer. But other did abide pacient euen to the end. Sum of the persecutours them selues verely / as though they hadd vsed pitie / did bringe many of our men, to the wicked sacrifices / and made a noise as though they hadd sacrificed / when indeede they hadd not sacrificed. Of sum other whome, they hadd not so much as come nighe the vncleane sacrifices / they

*Ecclesiast.
hist. lib.
6. cap.
28.*

did crye out / that they had already sacrificed a^l,d
did now depart. Which wer only faul^t (I praye
you marcke theise wordes) in this / that they did
with silence beare the fault which was ob^lected
against them. Sum being taken vpp half alyue were
thrown awaye as thoughe they hadd beene deade.
Sum beinge drawn out by the feate / were
accompted amonge them which hadd sacrific^d.
Sum cryed out againste the persecutors and denied
with a mightie voice that they hadd sacri^ficed.
Other cryed out that they were Christians / and dyd
glorie in the confessinge of that healthfull name.
Many also with a greater confidence did testifie
that they neither hadd / neither wold sacrifice euer.
Whos mouthes and eyes the tormeⁿtours [Page 80]
did forthewith beate / to cause them to holde ther
peace / and they wer with violence thrust forthe as
though they hadd done the thinge. For so the
enemies of godlynes did mutch esteame it / if atleast
wise they did but seeme to bring to pas that which
they wol^d. Many other thinges like vnto this /
might I add / partly out of the Tripartita historia /
partly out of Eutropius. But theis are sufficient: And
theis do plainly and euidently inough proue / that the
lord doth require of true Christiaⁿs / a true and
playⁿe confession of the mouthe / yea euen in
the gretest dauⁿgers and furies of the persecutors
/ and ther^{for} that theise tenderlinges do most
manifestly err / which do thincke otherwise / only to
saue their filthie paunche.

It remaynith now right Reuerend fathers / and most
deare brethern in Christe that I shuld breifly touche
also theis mens reasoninges of popishe
Ce^remonies / which I said at the
begynning they do wittily handle to
persuade the^l,selues / and others / that
no man by the partakinge of them doth
either defile himself / or by it denie the religion of
the gos^pell. And surly it is well known that the
name of Ceremonies not being narrowly weyed / hath
bewi^dhed the eyes of many / not only in this but
in other controuersies of religion. It is therfor to be
known that Ceremonies are nothings els but holy
rites. And of Ceremonies sum are called diuine which
are instituted (I saye) of Godd himself / sum other

*Of
ceremo
nies.*

are called humayne / such as are inuented [\[Page\]](#)
 by man's will. But of the dyuine or ceremonies of
 God / sum be assigned to the olde poeple
 / of which the writinges of the prophetes *Diuine*
 and apostles do beare witnes that they *ceremonies.*
 wer abrogate in Christe. Sum do belonge
 to the new poeple that is to Christiaⁿs / which were
 deliuered vnto them of Christe by the Apostles /
 and thos truly very fewe / as of holy assemblies / of
 sacramentes / and certayn ecclesiasticall
 obseruacioⁿs / which are declared in the writiⁿges
 of the Apostles. Of ceremonies enuented by man ther
 is [...] almost neither measure nor end. *Humaine*
 For they wer enuel^d,ed and established at *ceremonies.*
 dyuerse tymes / al^d,d that by diuers and
 sundry autors / and they were so
 deliuered and in^{stituted} of them / that they do
 not only not consent with the holy scriptures but
 they be contrary to the^l, / insomutch that they do
 deface and corrupt the ordi^{nances} which Godd
 hath instituted / and do put them out of place. Of
 this kinde is that churche dec^{or}inge and dressinge
 / in which Images haue the cheif place. Of the same
 sorte also is Massinge / straunge apparell / synging /
 and feastes appointed to saintes which be in heauen
 / and other innume^{rable} of this sorte. All which
 truly the papistes do adorne with the title of
 ceremonies / which whe^l, the simple and such as
 haue litill knowledge do heare / they do Imagine sum
 holy thinge as thoughe that all theis thinges were
 sent down out of heauel[,] from the lord Godd hymself
 to be kept. But heere we do admonishe men that
 they must stey sumwhat / and must [\[Page 81\]](#)
 sumwhat more diligently make difference
 betwene ceremonies / and must more narrowly
 loke / whether that theis ceremonies (of which we do
 col[,], ^{And}) be of Godd or of man. Euery man
 knowith that none is defiled by such ceremonies as
 are of Godd. And he which denieth that a man is
 defiled by humayn ceremonies / he seith nothing at
 all. For though I do not again vrge that which I saied
 eue^l, now / that thos humayn ceremonies are
 contrary to Goddes worde / and do defile Godds
 ordinaun^{ces} / corrupt them and hyde them / can
 that be ob^{scure} or vnknown to ony maⁿ, which
 our lord Iesus Christe doth playnly with expressed

wordes bringe out of Esaye? They do serue me in vaine / teachinge the doctrines and preceptes of men. Again that which Paule doth affirme that they be commaundedments of men that tourn awaye the truithe? And that the holy Martir of Christe pronownced? It is adulterus / it is wicked / it is sacrilegus / whatsoeuer is jnstituted by mans furie to violate the ordinance of Godd. And for this cause the godly will not call theis ordina^l „ces ony lo^l „ger / ceremonies / simply / but rather mans institutions / and supersticions / which are reiected and forbidden of Godd. Wherfor how^l „deuer theis men do beautifully set furth and adorn theise thinges / yet shall they neuer bringe this to passe / that the goddly will beleaue that it is lawful for the^l „ to col^l „municate with supersticio^l „s / a^l „d such in^l „stitutions as are forbidde^l „ of God: Neither will the godly beleaue but that theis thinges are forbidde^l „ / except the papistes shall proue by playne [Page] testimo^l „ies of the scripture that they are so instituted of Godd as they do vse them. Which thinge when it can not be proued of them / nor yet at all of any other of the papistes / sum of our false gospellers do turn the^l „ selues hither / that they saye that Paule also did vse forbidden ceremonies / and that the prophetes of Godd did reprove the sacrifices / which they ne^l „rtheles did partake without synne. And if we do graunte the^l „ this altogether / how can they (I praye yow) helpe or sett furth their cause? We reade that Paule vsed ceremonies instituted of Godd / circum cision and sacrifices / but theis men do contend for ceremonies instituted by men. Paul did ons circul^l „ „ise his Timothie / and did ons ore twis take on him a vowe / and that for certayn and weightie causes. But theise men couet to waxe old in their supersti^l „ions / and haue no lawfull causes to do so / except thow wilt call that lawfull which col^l „mith of the affe ctio^l „s of the fleshe. Without doubt Paule wold not haue one ore two of his actes to be sett against his whole doctrine. But wh [...] do they not

Mat. 15.

Tit. 1.

Cypriani
epist. lib.
1. epist.
8.

Paul
circul^l „
cised
Timothie
[...].

Actu. 16.
18. 21.

rather folow Paule in that / when he refused to circu
 „cise Titus? seing like causes are
 ministred vnto them by thos which go
 about to spoile thel„ of their libertie / a
 „d
 bril„g thel„ into bo
 „dage. We do saye
 that ther were two sor~~des~~ of the
 Sacrifices amo
 „g the old poeple of Israel.
 Sum of them are redd to be instituted of
 Godd / which the poeple sum tyme
 abused / or els did not vse them with true
 faithe / which thing the prophe~~des~~ did
 reproue / and not the [Page 82]
 Sacrifices thel„selues / of which they did
 partake religiously and without synne:
 Euen as we reade that Paule did worthely
 partake the supper of the lorde / although
 he doth re~~pr~~oue the abuse of the supper in the
 Corinthians. Other sacrifices ther were enuented by
 man / such were the sacrifices of Baal / and of
 Ieroboam / and thos which were done in the hilles.
 Theis truly the prophetes did reproue / but it is not
 redde that they did communicate with the same. This
 exam~~ple~~ therfor is offorce against them which will
 excu~~se~~ themselves by the example of the
 prophetes / in that they do partake such sacrifices as
 are instituted of man.

Gal. [...].

Hovv the
 [...]rophetes
 [...]eproued
 [...]acrifices
 [...]nd
 vver
 [...]lso
 parta
 [...] thel
 ..

Forthewith thel„ they saye / what is it to me though
 papistes do abuse the Masse? In their abuse I do call
 to mynd the true vse / and I col„me vnto
 it with an other mynde and
 vnderstandinge then they do saye it. For
 when I see the breade and cupp / I do not
 thincke vppon the transubsta
 „ciation
 which the pope hath fayned / but on the
 sacrament of Christe. And therfor when I
 am at masse I do not regarde what
 ceremonies be ther / ore what the
 minister is / but I do remember the very
 institution of Christe and I do spiritually
 receyue that / wich he doth saye that he
 doth corporally offer and receyue / for the
 ly~~u~~inge and the deade. And seinge I
 know that the vertue of the sacramel„t is not of les
 force for the va~~l~~tie of ceremonies / ore the
 vnworthines of the mi~~n~~sters / I do suppose that I

Hovvsum
 do thinc
 [...]e
 that they
 may be
 at
 Masses,
 a
 „d hovv
 the [...]vndersto
 „d the
 masse.

/ which do well vse an euell thinge / am [\[Page\]](#)
neither defiled / nor yet that by this my spirituall co
„municating I do denie the gospell. By theise wordes
a man wold iudge theis men to be madd / except he
do consider that it is not they which do thus speake /
but feare / and desire / which are affections playnly
most trobled. They do simply acknowledge that
papistes do abuse the supper of the lorde / but yet
(they saye) that they themselues do wel vse their
abuse / forbicause they do come enstruc^{ed} with
an other meaninge then the papistes do it / not to
heare a popishe masse which the papistes saye / but
to receyue the supper of the lorde / the self same
which they in their masse do thi^lcke
abhomina^{le}. I do not know whether ther ca^l be
ony greter ab surditie spokel^l. Thow maiste saye
that theis mel^l haue learned an arte which hetherto
no man coulde at^{te}ayne / to [...]bb a naked man
of clothes / to wringe water out of a pumise stone /
and to bidde a man to get fishe in the aire / that is /
at a table wher no meate is sett furth at all / to fare
delicately and to be filled. But go to / let them frely
profes before them with who^l they do thus co
„municate / that they be of that mynd which they
speake of / that is / that in cu^l„minge to Masse they
will not co^l„me to Masse / but that in it they will
vndersto^l„d and consider breade / yea and that they
will sett before their myndes the supper of the lorde
/ that they will not co^l„fes the popishe
tran^{substa}„tiation^l / but that they do here in
acknowledge Christes Sacrament / and that they do
well receyue that spiritually in the Masse / which the
prest doth offer / and receyue bodily for [\[Page 83\]](#)
the lyuing and the dea^{de} / which thinge he
beleauith not. Will not all they forthewithe crye out /
that ther holy Masse is vnha^lowed / and that they
which thinke so are heretikes / and that they which
do co^l„municate with them are excommunicated?
Truly they wold so behaue them^{selues} / that
euery man might vnderstond / that ther is a grete
difference betwene the Masse and the supper of the
lorde / and that they do embrace the Masse / but the
supper of the lord they do all wayes hate and reiect.
With such a kinde of mel^l yet do theis men
communicate / which wold thincke it a hurte^{full}
and damnable thinge / if they shuld admitte vn^h

their diuine seruice / the col^lpanions of the religion of the gospell with their faithe. For they do take the approuinge of their doctrine / to be the condemnyn^g of the religion of the gospell: And they do take the communion in the Masse to be a certayn confession and approbation of their religion. Who is it then which doth not se / that theis meⁿ do receyue no part of the lordes supper at all in the masse / but also that by comminge to the masse they do deny the supper of the lorde aⁿd the whole faithe of the gospell? Theis men saye that they passe nothing what the ceremoⁿies be / what the ministers / for that the vertue of the Sacrameⁿt is not the wors for theⁿ. But the cheif question heer is not of the worthines of the cere^monies or ministers / but of the true vse and insti^tucion of the supper of the lorde / and whither that the Masse as it is at this daye vsed (I do not now [Page] speake any thinge at all of that which was vsed aⁿdue a thowsand yeares passed) wer so instituted of Christe / and be indeede the very supper of the lord? Yf the Masse be that misticall supper of the lorde / it must needes be allowed of the lorde / and thow (if so be thow dost come to it in faithe) canst not but re^ceyue therof the foode of lyfe / forsomutch as the vnworthnes of the mynister doth not hinder th [...]. But if the Masse be not the supper of the lorde / if the supper of the lord be defaced, corrupted and [...] ~~Then~~ vnder fote by the Masse / truly thow shalt recey^ue no fruite therof / but shalt rather purchase to thy self greate gilte of synne / for that the gaye glos [...]e of the ceremonies or any worthines of the ministers shall not helpe the at all. Euen Ieroboam himself wold haue beene counted to haue sacrificed to the Godd of Israel: but yet bicause he did not sacrifice [...]fter the same manier which God had col^lmaunded / but rather after that sorte which he himself hadd instituted and instituted / godd did not accept his sacri^fices / and thos did synne against godd and against true religioⁿ / yea and against the lawfull Sacrifices of godd / as many as did col^lmunicate with the sacri^fices of Ieroboalⁿ. For both that Ieroboalⁿ synned / aⁿd that he did leade Israel to synne / the scripture doth repeate very ofte / to beate iⁿ to the heade of the whole worlde / that

simple obedieⁿce doth pleas the lorde / iⁿ which we
[...] his ordinaunces after that manier only which he
hath instituted / addyng nothinge / dyminishing
nothig / and chaulⁿging nothiⁿg in theⁿ.

I will not now reason how that the Masse doth agre
nothing at all with the lordes supper / for [Page 84]
this is eu^elⁿ to the eyes of all men often tymes
shewed in many bookes of most lerned and godly
seruantes of Godd. Yea eu^elⁿ children which are but
instructed in the priciples of faith / do know that
Christe did insti^tute a com^munioⁿ / partaking / ore
communiⁿoⁿ / in which all the faithfull which are one
bodie in Christe are knitt together in to one bodie /
aⁿd that the Masse is a dis^turbⁿce of vnitie and
a priuate deuowriⁿg of one lurⁿching sacrificer.
They knowe that Christ co^mmaⁿded: Take / eate /
diuide it amonge you / and drincke ye all of this. And
that the Masse doth sett furth theis thinges to be
gazed vppon / to be worshipped / to be caried about
/ and to be shutt vpp / to be haⁿdeled and also
receyued of preistes only: They know that Christe
sayd: Do this in the remembraunce of me. And that
the preistes do saye Masse in the remeⁿberaunce of
sayntes / that they do sacrifice for the synnes of the
quicke and the deade / and to be short that they do
say masse for euery thinge / for filthie lucre sake.

Ther were in the tyme of the Apostles certayn witty
disputars which reasoned that it was lawful for
Christians to eate meates offered vnto Idols. Meates
offered to Idolls / were sacrifices vsed in the temples
of Idolls / to be offered vnto Idolls. Therfor thos
faithfull men did contend / that it was laful
indifferently to communicate with the holy seruice of
the Christians / and also to sytte down in the Idolls
feaste. They did add plausible expositioⁿs / that an I
[...]oll was nothinge / bycause Godd was not [Page]
represented by the Idoll / that ther is but one Godd /
the same our true and euerlastinge Godd: Wherof it
folowed that the Idoll was nothinge / that is to say a
thinge of no valure or a very vanitie / that it could
hurt no bodie / and that the very meate offered vnto
the Idoll was a thinge of nothinge / that it did defile
no man. But Paule with many wordes doth confute
that folery. 1. Cor. cap. 8. 9. and 10. In this tenth

chapter amonge other thinges he gatherith of the nature of the supper of the lord that a man maye not bothe be partaker of the supper of the lorde and of the table of Idols / and saith: Ye cal, not drincke of the cup of the lorde / and of the cup of deuils. Ye can not be partakers of the lordes table / and of the table of deuiles. Either do we prouoke the lorde? Are we stro,ger then he? Also the Apostles of Christe and elders of the church of Hierusalem in that same greate and notable coul,cell of Hierusa,em / which of all that euer were was most holy and of most auctoritie / did playnly forbidd the Gentils / which were conuerted to Christe / thos meates offe,ed to Idols. Yea and the lord Iesus hymself in the boke of the Reuelacion doth greuously accuse and condemne them which do eate meate offered vnto Idols. This may ye se in the epistles of the church of Pergamos and Thiatira. In the furst he saithe: But I haue a few thinges againste the / bicause thow hast there them that maintaine the doctrine of Balaam which taughte in balacke to put occaciol, of synne before the childre, of Israel / that they shuld eate of meates dedicate vnto Idolls and committ fornication / and so furth. I thincke here neadith not many wordes to shew wherfor I haue alled,ed theis sayinges of meates offered vnto Idolls: for all the godly do plainly see / that by like reason all diuine seruice that is vnholly / or contrary to Godds worde / with what colour so euer they be stayned / are forbidden and condemned. They see that all such expositions are put awaye / by which theise fea,full me, / and such as do loue the worlde and worl,ly pompe to mutch / do leade themselues away fro, the right tracke / that they shuld not sincerely confes Christe.

*Apocal.
2.*

[\[Page 85\]](#)

All they which be godly do both see and perceyue that they which do desire to lyue euerlastingly haue neade to make a simple cleare and playne col,fession / they see that Christes name must be confessed / and that no man must communicate with Antichriste / how great so euer daungers do hange ouer them / and how gret so euer the aduan,tages be

*The
Con,clusion
" and
adhorta,ton
to fre
confessio
"*

which are offered vnto them. They see that they must treade down the feare and desire of the fleshe. The most holy Apostle of Christe writith of Moses. By faith Moses when he was greate / refused to be called the sonne of Pharaos daughter / and chose rather to suffer aduersitie with the people of Godd / then to enioye the pleasures of synne for a ceason / and esteemed the rebuke of Christ greater riches / than the treasures of Egypt. For he hadd respect vnto the reward. Whos example (most goodely indeede) that we may folowe / we must alwaies haue before our eyes and (as I iudge) we must neuer lett slypp out of our myndes thos most holy most true and healthfull wordes of our lord Christe / which I see neade often tymes to be repeated and inculcate: Euery one that shall knowe me before men / hym wyll I knowe also before my father which is in heauen. But whosoeuer shall denie me before men / hym will I also denie before my father which is in heauen. For who so is ashamed of me and my wordes / of hym shall the sonne of man be ashamed when he cometh with his maiestie / and in the maiestie of his father / and of the holy Aungels. And therfor ther are in all places of the scripture most large promises sett forth to them which do frely confesse Christe / and deny Antichriste with a goode corage. Iohn in the booke of the Reuelacion / I sawe (saith he) the sowles of them which wer killed for the name of Iesu and the word of God. And wher as in this furst place he hadd writen / them which wer killed / he added. And as many as worshipped not the image of the beast / nor did take the marcke in their foreheade / or in their hande / all which / whom he did se in the very same place / he couplith together and saythe. And they lyued and reigned with Christe. He saith that they lyued and reigned with Christe / not only they which were killed / but they which abiding in the constancie and confession of true faithe / did not worshipp the Image of the beaste / nor receyued any markes of [...]. The blessed Apostle Paule doth proue that we do receyue

Heb. 11.

Mat. 10.

Luc. 9.

Apocal.
6.

Apoc. 13.
19. 20.

more in the rewarde of sufferinge / then [\[Page 86\]](#)
it is that we do heere suffer i^l, the afflictioⁿ, it self /
saying: for I suppose that the afflictioⁿ,s
of this lyfe / are not worthie of the glorie *Rom. 8.*
which shal be shewed vpoⁿ, vs. Who is it
the^l, that will not labor with all his poure to come
vnto so greate an excelleⁿ,cie / that he may
be^{com}e the frend of Godd / and forthwith ioye
with Christ? that after famin a^l,d banishemeⁿ,t or
tormeⁿ,tes and punishemeⁿ,tes / which are but
earthely / he may attayn vnto heauenly rewardes? Yf
it be a glori^{us} thinge for worldly souldiours to returne
in to ther coul^{,trie} triu^{,phing} after they haue
vanquished their enemye / how mutch more worthi a
thi^l,g is it for vs / after our fleshe the world and
deuell beinge ouercol^{,le}, ^{the} / to go again with triu^{,l}
^{,phe} into paradise? And to offer vnto Godd a gifte
most acceptable / faith incorrupte / the sownd
vertue of mynd / and sincere col^{,fes}ion of faithe
/ a notable praise of deuotion. To col^{,me} in his col^{,p}
panye when he col^{,mith} to take vengeance of his
enemies / To stond by his syde when he shall lytte
down to iudge / to be made the fellow heire of Christe
/ to be made equall with the angels / to reioy^{ce}
in the possession of the heauenly kingdom with the
patriarches / with thapostles / with the prophe^{tes}
/ and all confessours and martirs. What
perse^{cuti}on can vanquishe theis thoughtes /
which are not va [...] / but of force / and of poure /
i^l, the holy ghos^t? what tormentes can
ouercome them? The mynd ons grownded in theis
godly meditacioⁿ,s doth en^{du}re stronge and
stable / and that mynd abydeth immutable [\[Page\]](#)
against all the terrors of the deuell / and the threttes
of the world / and of Antichriste / that mynd I saye
which the certayn and sure faith of thinges to come
doth strenghten^e. The eyes be shutt vpp in theis
persecutions of the earthe / but heauel[,] is open.
Antichriste threatneth / but the lord Christe
defendith. The world is taken from him that is
kil^{ed} / but paradise is gyuen to him being
therunto restored. Tel^{,porall} lyfe is taken awaye /
but the euer^{last}ing lyfe is repayed. What a
dignitie (o bre^{thern}) is it / how great a safetie /
for a man to depart myrily from hens / to depart so
through oppressions and troubles? It is a glori^{us}

thinge to shutt vpp the eyes in a moment / with
which men and the world wer seene / and forthewith
to open the same to se Godd and Christe. But that
we maye behold theis thinges in mynde and thought
/ that we may (I saye) night and daye meditate theis
thinges / and sincerly confes the holy name of Christ
/ and escape and treade down al thinges which are
contrary to pure confession / we must diligently
praye vnto that same our heauenly father
through Iesus Christe our lorde.

[Page]

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